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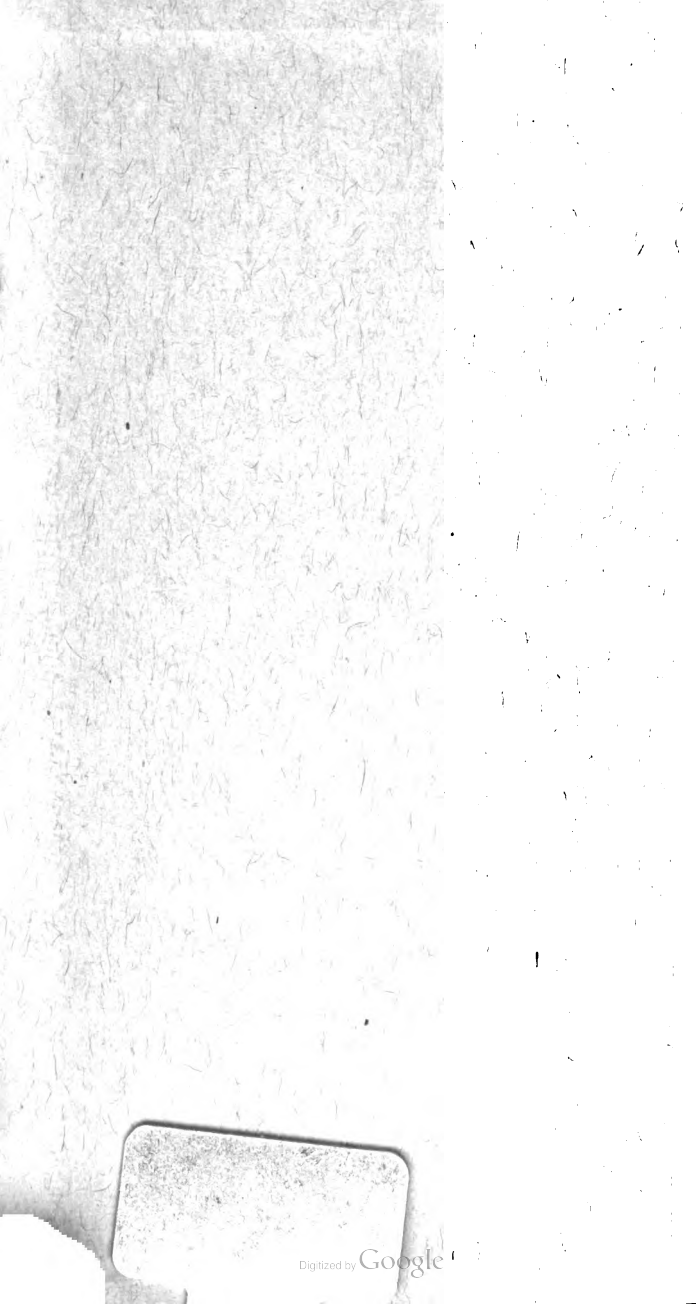
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GREEK EXERCISES,

IN

SYNTAX, ELLIPSIS, DIALECTS, PROSODY,

AND

METAPHRASIS:

TO WHICH IS PREFIXED,

A CONCISE, BUT COMPREHENSIVE

SYNTAX.

BY REV. WILLIAM NEILSON, D. D.

O *Greece!* thou sapient nurse of *finer Arts!*
Which to bright Science blooming Fancy bore,
Be this thy praise, that thou, and thou alone,
In these hast led the way, in these excell'd,
Crown'd with the laurel of assenting time.
In thy full *Language*, speaking mighty things;
Like a clear torrent close, or else diffus'd
A broad, majestic stream, and rolling on
Through all the winding harmony of sound.

Thomson.

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TO

THE REV. JOHN KEARNEY, D.D.

PROVOST OF TRINITY COLLEGE, DUBLIN.

SIR,

In being permitted to dedicate this work to you, I feel that grateful pleasure, which arises from the contemplation of labours sanctioned and encouraged by the patron and judge of elegant literature.

It shall be my constant endeavour, as it is my anxious wish, to merit a continuance of your kind attention.

I am,
Sir,
With the sincerest respect,
Your obliged humble servant,
WILLIAM NEILSON.

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PREFACE.

TO acquire a correct knowledge of any language, it is necessary to study not only the words of it, but the manner of their combination, in the construction of sentences. Without this minute analysis, words may be learned, as by rote; but no taste for elegance of style can be formed; no understanding of apparently obscure expressions, nor general idea of the language can be obtained.

For this reason, many works have been published, introductory to the making of Latin, and used with the best effect. That which is now offered to the public, is an attempt to furnish a similar opportunity for improvement, in the most beautiful and important language of antiquity; the language, from which almost all the terms of sicence are derived, and in which the substance of general knowledge is contained.

In the concise Syntax, which is prefixed to the Exercises, the rules, or parts of rules, which differ from Latin construction, are marked with asterisms; that the student may see at once the agreement and the difference of the two languages. It is particularly recommended to the teacher, to make the pupil study the Notes on Syntax, at the end of the volume, and give an account of them when he recites the rules to which they are annexed.

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The sentences of which the Exercises are composed have been selected from a great variety of the finest authors. It was judged unnecessary to insert the author's name at the end of each sentence, as this part of the work exhibits those forms of expression only which are common to all the Greek writers.

The sentences are all, except in one or two unavoidable instances, in Attic prose; for it is evidently improper to distract the learner's attention from syntax, to poetic licenses, or variety of dialects.

Each chapter is divided into three parts. The first contains plain sentences, rarely anticipating any subsequent rule: these ought to be all rendered into correct Greek, before the other parts of the chapters are attempted. The second contains more variety of expression, and exemplifies the rules promiscuously, as well as the particular one prefixed to each chapter: this part is from ¶ to the end of the English sentences. Having finished these sentences, in all the chapters on syntax, the student will be able to translate the third part of each chapter, which consists of Latin sentences, with no corresponding Greek.

As there are many Elliptical expressions, which cannot be comprehended under any general rules of Syntax, a selection of the most important examples has been made from Bos's excellent work on Ellipsis. The scholar is to supply the words omitted; which he will do with ease, being enabled, by the translation, to find them, and directed, by the blank spaces in the Greek page, where they ought to be placed. The Latin language was preferred to English in these, in the sentences to be translated at the end of each chapter, and in the chapter on Metaphrasis, as we have no English-Greek Lexicon.

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In order to give a knowledge of the different Dialects, quotations from Ionic, Doric, and Æolic writers, and Homer, are inserted, which are to be rendered into the common Attic Greek. The student will thus learn every thing of importance in each, with much more ease and pleasure, than by committing a number of rules to memory.

The lines reduced to prosaic order, and to be returned into Metre, are intended to form a taste for the melody of Greek poetry. And, to impress upon the mind the distinction between a poetic and prosaic style, it is recommended to exercise learners in paraphrasing, or imitating in prose, select passages of the Greek poets. This is usually called Metaphrasis. A short specimen of it is given in the last chapter. It was thought unnecessary to insert more pieces of this kind, as any poet will furnish sufficient exercises.

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PREFACE

TO THE

SECOND EDITION.

SINCE the first publication of the Greek Exercises, the author has been furnished with emendations and improvements, from several very eminent scholars. These, together with his own remarks, have enabled him to make the present edition much more perfect than the first. Some of the rules on Syntax have been written anew; and additional examples have been inserted in some chapters of the Exercises. In the chapter on Prosody, exercises in Pentameter, and Iambic verse, have been added to the original Hexameter; and the principles of the notes on Syntax have been simplified.

He feels much gratified in thus publickly acknowledging the very kind attention of Professor Young, Glasgow University, and Professor Dalzel, Edinburgh. The continued friendship of Rev. Dr. Bruce, Belfast Academy, and Rev. Mr. Hincks, Cork, with that of many other gentlemen, who have assisted him in improving this work, demand his grateful acknowledgments.

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Remarks necessary to be observed in writing Greek.

1. The final letter is generally cut off, (except in verbs) from words ending in α, ε, ι, ο, αι, or οι, when the following word begins with a vowel; as, Παντ' ειλεγον.

2. All words ending in σι, and verbs in ε and ι, take ν, when the following word begins with a vowel; as, Εικοσιν ανδρες.

3. N is changed into γ, in compounds, before κ, γ, χ, and into μ, before π, β, φ, ψ; as Εγχριω, συμφλεγω.

4. When the following word begins with an aspirated vowel, the tenuis, or intermediate consonant preceding, is changed into an aspirate; as, Αφ' ου.

5. Ex and ου are used before consonants, εξ and ουκ, or ουχ, before vowels; as, Εξ υμων, ου τουτο.

6 The Attics use all contractions.

The order of the sentences, in each voice, in the first chapter of the Exercises, is as follows: Present, Imperfect, 1st Future, 2d Future, 1st Aorist, 2d Aorist, Perfect, Pluperfect, and, in the passive, Paulo post future.

The manner of expression, in which each tense is translated in the first chapter, is retained, in general, throughout the work: but as this could not be always done, and as there are many varieties of expression, which the most literal translation could not ascertain, small English letters and figures are affixed to such Greek words as might probably be rendered improperly.

After a Verb,

a	denotes	Active.
m	- -	Middle.
p	- -	Passive.
1	- -	Present.

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2	denotes	Imperfect.
3	-	1st Future.
4	-	2d Future.
5	-	1st Aorist.
6	-	2d Aorist.
7	-	Perfect.
8	-	Pluperfect.
b	-	Indicative.
c	-	Subjunctive.
d	-	Optative.
f	-	Infinitive.
g	-	Participle.

After a Substantive, Adjective, Pronoun, or Participle,

m	denotes	Masculine.
f	-	Feminine.
ne	-	Neuter.
pl	-	Plural.
n	-	Nominative.
g	-	Genitive.
d	-	Dative.
a	-	Accusative.

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RULES

OF

GREEK SYNTAX.

THE ARTICLE.

* 1. THE article is used to mark a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With μεν and δε it signifies *partly*; and it is often used for ornament; as,

Αι χυλος ὁ τραγῳδος.	Aeschylus the tragedian.
Κακων των πριν μνειαν εχειν.	To remember former evils.
Τα εξω.	The things without.
Εν τῳ φρονειν.	In wisdom.
Ο ερχομενος.	He that cometh.
Τ' ανθρωπειον γενος τῃ μεν αγαθον τῃ δε φαυλον.	Mankind are partly good, and partly bad.
Η νικη ἡ νικησασα τον κοσμον ἡ πιστις.	Faith, the victory which overcomes the world.

CONCORD.

ADJECTIVE AND SUBSTANTIVE.

2. An adjective agrees with its substantive, in gender, number, and case; as,

Ανδρες αγαθοι.	Good men.
Ομιλιαι κακαι.	Evil communications.
Εθνια πολλα.	Many nations.

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3. An adjective is often put absolutely in the neuter, χρημα, being understood; as,

Ορθον η' αληθεια αει.	Truth is always a right thing.
Η πατρις φιλτατον βροτοις.	To men their country is most dear.

* 4. An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood; as,

Αθηνη Διος τεκος ατρυτωνη.	Minerva, invincible daughter of Jove.
Ω ψυχη ὁς μηδ' πωθης.	O! soul who hast not been gratified.

5. Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer; as,

Οιομενον ειναι σοφωτατων ανθρωπων.	Thinking themselves to be the wisest of men.

VERB AND NOMINATIVE.

6. A verb agrees with its nominative, in number and person; as,

Ζευξις εγραψε.	Zeuxis painted.
Οφθαλμω λαμπετον.	His eyes shine.
Καταδουσιν ορνιθες.	Birds sing.

7. Neuters in the plural have commonly verbs singular; as,

Τα βελη εκπιπτει.	The darts fall out.
Τω αργυριω ὑποτασσεται παντα.	All things are subject to money.

8. Substantive verbs, verbs passive of *naming*, and verbs of *gesture*, have a nominative both before and after them, belonging to the same thing; as,

Υμεις εστε το φως του κοσμου.	Ye are the light of the world.
Κακων επικαλυμμα εστιν ὁ πλουτος.	Wealth is the cloak of evils.

9. The infinitives of substantive verbs, such as ειναι, γενεσθαι, &c. have the same case after them that goes before them; as,

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Τους μεν ειδοτας ταυτα ἡγειτο καλους και αγαθους ειναι, τους δε αγνοουντας ανδραποδωδεις αν δικαιως κεκλησθαι.	He thought that those who knew these things were good and honourable; but that those who were ignorant of them should be justly called slavish.

10. The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative, when they are the same; as,

Τι βροτους φρονειν λεγουσι;	Why do they say that mortal men are wise?
Εδειξε πολεμιος ειναι βασιλει.	He showed that he himself was an enemy to the king.

RELATIVE AND ANTECEDENT.

11. The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence; as,

Ανδρας οἱ εισονται.	Men who will know.
Ο λογος ὁν ειπε.	The word which he spoke.

* 12. The Attics often put the relative, by attraction, in the same case with the antecedent; and sometimes the antecedent in the same case with the relative; as,

Προς τουτοις ὁις λεγει Ξενοφων.	Added to what Xenophon says.
Ουτος εστιν ὁν λεγεις ανθρωπον.	This is the man that you say.

GENERAL RULES.

* 13. A noun of the dual number may have a verb, adjective or relative plural; but a plural noun can only have a verb, adjective or relative dual, when it signifies two; as,

Αμφω ελεγον.	They both said.
Ω; ανεμοι δυο ορινετον.	As two winds excite.
Φιλας περι χειρε βαλωμεν.	Let us put our dear hands around.

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14. Two or more substantives singular have a verb, adjective or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter; as,

Εαν αδελφος η αδελφη γυμνοι ὑπαρχωσι.	If a brother or sister be naked.
Αι δυνασ῾ειαι και ὁ πλουτος δια την τιμην εσ῾ιν αἱρετα.	Power and riches are desirable for the sake of honour.
Ἐγω και συ τα δικαια ποιησομεν.	You and I will do the things which are just.

15. When an infinitive or a sentence is in place of the nominative to a verb, or substantive to an adjective, the verb is in the third person singular, and the adjective in the neuter gender; as,

Το πασιν αρεσαι δυσαρεσ῾ατον εσ῾ι.	It is very hard to please all.

SUBSTANTIVE AND SUBSTANTIVE.

16. One substantive agrees with another, signifying the same thing, in case; as,

Κυαξαρης ὁ παις του Ασ῾υαγου.	Cyaxares the son of Astyages.
Αυτολυκου θυγατης μεγαλητορος, Αντικλεια.	Anticlea, the daughter of the magnanimous Autolycus.

GOVERNMENT.

SUBSTANTIVES.

17. One substantive governs another, signifying a different thing, in the genitive; as,

Του Θεου μακροθυμια.	The long suffering of God.

18. An adjective in the neuter gender, without a substantive, governs the genitive; as,

Το λοιπον της ἡμερας.	The rest of the day.
Το κρατισ῾ον της φιλοσοφιας.	The best part of philosophy.

* 19. The primitive pronoun is used in the genitive, instead of the possessive pronoun; as,

Πατηρ μου, for πατης εμος.	My father.

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ADJECTIVES.

* 20. Adjectives signifying *plenty*, *worth*, *condemnation*, *power*, *difference*, and their contraries; also *verbals* compounded with a *privative*, and those which signify an *emotion* of the mind, require the genitive; as,

Εργα πλειστου αξια.	Works worthy of the highest value.
Των χαλεπων απειρος διαβιωση.	You shall live without trouble.
Γυμνασια μεστα ανδρων.	Places of exercise full of men.
Αναιτιος αφροσυνης.	Not blameable for imprudence.

21. All adjectives, taken partitively, govern the genitive plural; as,

Οι παλαιοι των ποιητων.	The ancient poets.
Μονος βροτων.	The only one of mortals.
Οι νεωτεροι ανθρωπων.	The younger of the men.
Καλλιστος ποταμων.	The most beautiful of rivers.
Εκαστος των παροντων ελεγε.	Each of those who were present said.

* 22. The comparative degree governs the genitive, when it is translated by *than;* as,

Βουλης ουδεν εστιν εχθιον κακης.	Nothing is more odious than bad counsel.

23. Adjectives signifying *profit*, *likeness*, *obedience*, *fitness*, *trust*, *clearness*, *decency*, *facility*, and their contraries; * and those *compounded with* συν and ὁμου govern the dative; as,

Ημιν εσται χρησιμον.	It will be useful to us.
Συντροφος τη απλοτητι.	Accustomed to simplicity.
Ελευθερῳ ανδρι ευκτον.	To be wished for by a liberal man.
Τοις γενναιοις το αισχρον εχθρον,	To the generous, a base thing is detestable.

* 24. Comparatives and superlatives govern the measure of excess in the dative; as,

Ανθρωπων μακρῳ αριστος.	By far the best of men.

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25. When εἰμι and γινομαι signify *possession, property*, or *duty*, they govern the genitive; as,

Ο πιπρασκομενος ἑτερου γινεται. He who is sold becomes the property of another.

26. Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance* and *sense* (except *sight*); as,

Αισθανομαι ψοφου.	I hear a noise.
Παντων των καλων ἠρα.	He loved all that were virtuous.
Ουδε τουτου διημαρτε.	Neither did he fail of having this.
Αμελεις των φιλων.	You neglect your friends.
Απολαυει των παροντων.	He enjoys things present.

27. Εστι taken for ἐχω, *to have*, governs the dative; as,

Εστι μοι χρηματα.	I have riches.

28. All verbs put acquisitively, i. e. verbs of *serving, giving, using, rejoicing, obeying, trusting, discoursing, fighting*, and the like, with their contraries, govern the dative; as,

Βοηθειν τῃ πατριδι.	To help his country.
Εἰκειν κακοις.	To yield to misfortunes.
Μαχεσθαι τοις πολεμιοις.	To encounter with the enemy.
Πας ανηρ αυτῳ πονει.	Every man labours for himself.

* 29. A verb signifying actively governs the accusative; as,

Τουτον συ ὡς αγαθον ανδρα τιμας.	You honour him as a good man.

* 30. Verbs of sense, with the Attics, take an accusative; as,

Ακουω ταυτα.	I hear these things.

31. Every verb may take an accusative of a corresponding noun; as,

Δουλευειν δουλειαν αισχραν.	To serve a base slavery.

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Πολεμον πολεμιζειν. To wage war.

32. Verbs transitive of *accusing*, *giving*, and their contraries; and those of *declaring*, and *comparing*, with the genitive or dative, govern also the accusative; as,

Δος μοι ταυτα. Give me these things.

33. Verbs of *asking*, *teaching*, *clothing*, and *concealing*; * also verbs of *giving*, *hurting*, and *accusing*, with their contraries, govern two accusatives; as,

Απαντα σε διδαξομαι. I will teach you all things.

Χρη αιτειν τους θεους αγαθα. We should ask good things from the Gods.

Αποστερει με τα χρηματα. He deprives me of my goods.

Σε γευω μεθυ. I give you wine to taste.

PASSIVE VERBS.

* 34. Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed; as,

Και προς ὑμων λειφθησομαι; Shall I be left by you also?

Φιλων νικωνται φιλοι. Friends are prevailed upon by friends.

Προς θεων ὠθημενος. Impelled by the Gods.

* 35. Sometimes passive verbs have a dative of the agent after them; as,

Το μεγεθος εκεινῳ των πεπραγμενων. The greatness of his actions.

IMPERSONAL VERBS.

36. An impersonal verb governs the dative; as,

Μεγιστον αυτῳ εδοξεν ει ναι. It seemed greatest to him.

* 37. Χρη, πρεπει and δει. *it behoveth*, govern the accusative with the infinitive; as,

Χρη ὑμας ποιειν τουτο. You must do this.

* 38. Δει, and χρη signifying *necessity* or *want*, ελλειπει, μειονει, διαφερει, ετεστι, ενδεχεται, with their compounds, govern the genitive and dative; as,

Χρη σοι φιλων. You need friends.

Εκεινων τοις φαυλοις μετεστι. The wicked have a share of them.

Δει αυτῳ χρηματων. He has occasion for money.

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THE INFINITIVE.

* 39. The infinitive mood is governed by verbs, adjectives, or some particle, such as ὡς, πρι, αχρι, μεχρι; as,

Οστις ζην επιθυμει πειρασθω νικαν.	Whoever desires to live, let him try to conquer.
Ωστε αυτους μεν εχειν.	So that they possessed them.

* 40. The infinitive is often put elliptically, ὁρα, βλεπε, or σκοπει being understood; as,

Αυτος ενι πρωτοισιν μαχεσθαι.	Do you yourself fight among the first.

* 41. The Greeks use μελλω, with an infinitive, to express the future, both active and passive, which in Latin would be rendered by a participle of the future and the verb *sum*; as,

Περι ὡν ὑμεις μελλετε κρινειν.	Of which things ye are about to judge.

PARTICIPLES.

42. Participles govern the case of their own verbs; as,

Τους νεωτερους τοιαυτα νθη παιδευοντες.	Instructing the younger men in such manners.

* 43. The verbs ειμι, τυγχανω, ὑπαρχω, γινομαι, κυρω, εχω, φθανω, and λανθανω, are used with participles after them, to express, what in Latin would be rendered by some tense of a single verb; as,

Σιγα νυν ἑστως, και μενε ὡς κυρεις εχων.	Be now silent standing there, and remain as thou art.
Σωκρατης τυγχανει περιπατων.	Socrates walks.

* 44. Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind; as,

Αγαπων με διατελει,	He continues to love me.
Μεμνημαι ποιησας.	I remember that I did it.

THE SUPPLYING OF GERUNDS AND SUPINES.

* 45. The infinitive mood, or a participle is used to supply the place of gerunds and supines; as,

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Εις το στρατιωτας συναγαγειν.	To gather the soldiers together.
Ευεργετων αυτους εκτησαμην.	I acquired them by doing kindly.
Ποιειν αισχρον.	Shameful to be done.

* 46. Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity*; as,

Γραπτεον εμοι επιστολην.	I must write a letter.

THE CONSTRUCTION OF CIRCUMSTANCES.

* 47. The cause, manner or instrument is put in the dative; as,

Κρατει μηχαναις.	He conquers by stratagems.
Αργυρεαις λογχαισι μαχου, και παντα κρατησεις.	Fight with silver weapons, and you will conquer all things.

* 48. The question *whither?* is commonly answered by εις or προς with the accusative: *where?* by εν with the dative: *whence?* by εκ or απο with the genitive: and *by* or *through what place?* by δια with the genitive; as,

Εν Ρωμη.	In Rome.
Εις την Αντιοχειαν.	To Antioch.
Εκ, or απο της πολεως.	From the city.
Δια γης.	By land.

* 49. Adverbs in θι and σι are used to signify *at a place*: in δε, σι, or ζε, *to a place*: and in θεν and θε, *from a place*; δε is also used to accusatives, to signify *to a place*; as,

Κορινθοδι οικια ναιων.	Inhabiting houses at Corinth.
Κλισιηθεν ανειλετο χάλκεον εγχος.	He took the brazen spear from the tent.
Ειμι Φθιηνδε.	I go to Phthia.

50. The distance of one place from another, is put in the accusative; as,

Εφεσος απεχει, τριων ημερων οδον.	Ephesus is distant three days journey.

* 51. The time *when* is commonly put in the geni-

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tive, sometimes in the dative; *how long*, in the accusative; as,

Ημερας και νυκτος.	By day and night.
Ημερᾳ μιᾳ.	On one day.
Οργη φιλουντων ολιγον ισχυει χρονον.	The anger of those who love prevails but a short time.

* 52. The price or measure of any thing is put in the genitive; sometimes, the price is put in the dative; as,

Ανδριας δωδεκα πηχεων.	A statue twelve cubits high.
Ωνησαμην δυο οβολων.	I bought it for two pence.
Χρυσῳ την νικην ωνησατο.	He bought the victory with gold.

ABSOLUTE CASES.

* 53. The genitive case of a substantive is often put absolutely, the former substantive, ἑνεκα, χαριν, εκ, εξ, or some case of τις or ἱης, being understood; as,

Τα Πλατωνος.	The works of Plato.
Ολυμπιας η Αλεξανδρου.	Olympias the mother of Alexander.
Επαινω της φιλομουσιας.	I commend you for your love of music.
Της γης ετεμον.	They laid waste some of the land.
Αδρασλου δ' εγημε θυγατερων.	He married one of the daughters of Adrastus.
Ω της αναιδειας.	O! impudence.

* 54. The dative is often put absolutely, especially after αυτος, συν being understood; as,

Των αυτων εργων εκεινοις.	The same works with them.

* 55. The accusative is often put absolutely, κατα being understood; as,

Πατριδα Ρωμαιος.	By country a Roman.
Μαλα θυμον εχολωθη.	He was much enraged in his mind.

* 56. A substantive with a participle, whose case depends upon no other word, is put in the genitive

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absolute; sometimes, by the Attics, in the accusative, very seldom in the dative; as,

Ηλιου τελλοντος.	The sun rising.
Τρια οντα των Ασσυριων ϕρουρια.	There being three garrisons of the Assyrians.
Οις γενομενοις.	Which things being done.

ADVERBS.

57. Adverbs of *time*, *place*, *quantity*, * *order*, *exception*, and the like, govern the genitive; as,

Εγγυς ἁλος.	Near the sea.
Περα δικης.	Contrary to justice.

* 58. Νη, and μα govern the accusative; ἁμα, and ὁμου, the dative; as,

Μα Δια.	By Jupiter.
Αμα τω ὑδατι.	Together with the water.

* 59. Two or more negatives strengthen the negation; as,

Ου δυνατον ουδεποτε ουδεν τουτων πραττειν.	It is impossible ever to do any of these things.

PREPOSITIONS.

* 60. The prepositions αντι, απο, εκ or εξ, and προ govern the genitive; εν, and συν, the dative; εις or ες, and ανα, the accusative; as,

Εξ Ατθικης.	From Attica.
Εν οικῳ.	In a house.
Εις εμε.	To mę.

——— The poets sometimes have ανα with a genitive, or dative; as,

Ανα νηος βη.	He went into the ship.

* 61. Δια and ὑπερ govern the genitive or accusative; αμϕι, επι, περι and ὑπο, the genitive, dative, or accusative; as,

Δια στοματος, or δια στομα.	In the mouth.
Επι θρονου.	Upon a throne.
Επι θρονους.	Upon thrones.
Εϕ' ἱππῳ.	Upon horseback.

* 62. Κατα, *from* or *against*, commonly governs the genitive; *at* or *according to*, the accusative. Μετα,

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with, the genitive, or dative; *to* or *after*, the accusative. Παρα and προς, *from*, the genitive; *at* or *with*, the dative; *to*, *beside*, or *against*, the accusative; as,

Κατα πετρων.	From the rocks.
Κατα δυναμιν.	According to my power.
Μετα φιλων.	With friends.
Παρα κυριου.	From the Lord.
Προς γυμνασιον.	To school.

63. A preposition often governs the same case, in composition, that it does without it; as,

Απηνης εκκυλινδεται.	He is tossed from his chariot.

CONJUNCTIONS.

64. The conjunctions και, τε, δε, αλλα, μεν, ουτε, and the like, will have the same case; and, commonly, the same mood and tense after them, that goes before them; as,

Παμπολυ οχλου οντος, και μη εχοντων τι φαγωσι.	The multitude being very great, and they having nothing to eat.
Εωρακα και μεμαρτυρηκα.	I have seen and borne witness.

65. Αν, εαν, επηδαν, ινα, οφρα, οπως, οταν, οποταν, καν, κεν and ως are, for the most part, joined with the subjunctive mood; as,

Ινα γνωτε.	That ye may know.
Καν αμεινον αγωνισωμαι.	Though I should fight better.

Αν, καν, and κεν, are often used to give a subjunctive meaning to the other moods; as,

Αν και τυγχανει βασιλευς ων.	Although he were a king.

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GREEK EXERCISES.

CHAP. I.

A verb agrees with its nominative, in number and person.

Verbum cohæret, &c. *Eton.*
Concordantiæ sunt, &c. *Wetten.*
A verb agrees with, &c. *Bell.*
Concordantiæ duæ sunt, &c. *Holmes.*

ACTIVE.

1. I HONOUR, thou strikest, he says, ye two write, they two give, we send, ye bring, they are willing.

Τιω, τυπτω, λεγω, γραφω, διδωμι, στελλω, φερω, εθελω.

2. I was carrying, thou wast seeing, he was sending, they were laughing, we were running, ye were thinking.

Φερω, ειδω, πεμπω, γελαω, τρεχω, νομιζω.

3. Ye two shall drive, they shall say, I shall follow, thou shalt call, ye shall labour.

Ελαυνω, φημι, ακολουθεω, καλεω, πονεω.

4. I will do, he will bury, ye will cut, they two will strike.

Πρασσω, θαπτω, τεμνω, τυπτω.

5. I wondered, they gave, he did, thou placedst, they two remained, we wrote.

Θαυμαζω, διδωμι, πρασσω, τιθημι, μενω, γραφω.

6. They did come, I did find, we did strike, they two did give.

Ερχομαι, ευρισκω, τυπτω, διδωμι.

7. I have seen, we have got, ye two have spoken, he has honoured, we have laboured.

Οραω, τυγχανω, λεγω, τιμαω, πονεω.

8. I had written, ye two had known, thou hadst made, they had struck.

Γραφω, γινωσκω, ποιεω, τυπτω.

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MIDDLE.

9. Thou sittest, he comes, they turn themselves. — Ημαι, ἱκομαι, τρεπω.

10. I was beginning, ye were hurting yourselves, they were standing. — Αρχομαι, βλαπτω, ἱστημι.

11. Thou shalt prepare thyself, we shall take, I shall know, ye shall receive. — Παρασκευαζω, δεχομαι, γινωσκω, λαμβανω.

12. Ye two will strike yourselves, he will drink, I will turn myself. — Τυπτω, πινω, τρεπω.

13. He ceased, they two did, I stretched myself. — Παυω, πρασσω, τεινω.

14. We two did give, they were, he did place himself. — Διδωμι, γινομαι, τιθημι.

15. I have suffered, we have struck ourselves, thou hast trusted, he has escaped. — Πασχω, τυπτω, πειθω, φευγω.

16. He had left, I had heard, they had come. — Λειπω, ακουω, ερχομαι.

PASSIVE.

17. He is named, we two are nourished, they are admired. — Ονομαζω, τρεφω, θαυμαζω.

18. I was struck, they were prepared, it was written. — Τυπτω, παρασκευαζω, γραφω.

19. I shall be punished, thou shalt be left, he shall be sent. — Κολαζω, λειπω, στελλω.

20. Ye will be struck, he will be delivered. — Τυπτω, απαλλασσω.

21. It was said, we were found, ye were loved. — Λεγω, ευρισκω, φιλεω.

22. He was buried, they were manifested, I was sent. — Θαπτω, φαινω, στελλω.

23. It has been done, they have been struck, we have been loved. — Πρασσω, τυπτω, φιλεω.

24. I had been educated, it had been judged. — Τρεφω, κρινω.

25. She shall be buried. — Θαπτω.

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2. Now is the *judgment* of this *world;* now the *ruler* of this *world* shall be cast out.

3. And immediately *his ears* were opened, and the *bond* of *his tongue* was loosed.

4. You see a *citizen* of the *world.*

5. A little time breaks the *connections* of the *wicked;* but no length of time can destroy the *friendships* of the *good.*

6. The *mind* of *man* upbraids itself when it is hypocritical.

7. Nightly visions are not only the *echoes* of *daily accidents* and *conversations,* but also the *productions* of a *remiss habit.*

8. If you desire that I should lose *my good things,* that you may acquire things which are not good, see yourselves how unjust and thoughtless you are.

9. For as when a light is present at night, it draws the *eyes* of *all* to itself, so the *beauty* of *Autolycus* attracts the *regards* of *all* to itself.

10. ¶ He will easily find his leathern coat again, and his spade, in the *lees* of his *cask.*

11. I am a *deliverer* of *men,* and an *healer* of *passions,* but upon the whole, I desire to be the *prophet* of *truth* and *freedom.*

12. By their present great joy, they had *something of a slight*

Νυν κρισις εμι ὁ κοσμος ουτος· νυν ὁ αρχων ὁ κοσμος ουτος εκβαλλω εξω.

Και ευθεως διανοιγω[5] αυτος ὁ ακοη, και λυω[5] ὁ δεσμος ὁ γλωσσα αυτος.

Ο κοσμος πολιτης ὁραω.

Ο μεν ὁ Φαυλος συνηθια ολιγος χρονος διαλυω[5]· ὁ δε ὁ σπουδαιος Φιλια, ουδε αν ὁ πας αιων εξαλειφω[5d].

Υβριζω εαυτου ὁ ὁ ανθρεπος ψυχη, ὁταν ὑποκρινομαι.

Ο νυκτερινος Φαντασια ου μονον ὁ μεθημερινος εμι συντυχια και ὁμιλια απηχημα, αλλα και ὁ ῥαθυμος συνηθεια γεννημα.

Ει δε εγω[2] αξιοω ὁ αγαθος ὁ εμαυτου απολλυμι[5 f], ἱνα συ ὁ μη αγαθος περιποιεω[m5], ὁραω συ πως αδικος εμι και αγνωμων.

Ωσπερ γαρ ὁταν Φεγγος εν νυξ παρειμι, πως προσαγω ὁ ομμα, ουτω και ὁ Αυτολυκος καλλος πας εΦελκω ὀψις επι εαυτου[n].

Ραδιως ἑυρισκω[3] ὁ διΦθερα αυθις, και ὁ δικελλα, εν ὁ τρυξ ὁ πιθος.

Ελευθερωτης εμι ὁ ανθρωπος, και ιατρος ὁ παθος, ὁ δε ὁλος[ne] αληθεια και παῤῥησια προΦητης εμι βουλομαι.

Ο παραχρημα περιχαρης, ες ὁ επεστω χρονος,

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hope, that, in future, they would not be consumed by any other disorder.

13. You desire *nothing of a difficult* matter, wishing to know what the law is.

14. A resemblance differs from a symbol; inasmuch as the resemblance aims, as much as possible, to represent *the very nature* of *the thing*, and it is not in our power to vary it; but the symbol is wholly in our power, as existing by our imagination alone.

15. *The end* of *tragedy* and of *history* is not the same, but opposite; in the former you must strike and captivate the hearers, at present, by the most persuasive words; in the latter, by real facts and narrations, you must, always, instruct and persuade those who wish to learn.

ελπις τις εχω[2] κουφος, μηδε αν υπο αλλος νοσημα[E] ποτε ετι διαφθηρω[6].

Ουδεις τις χαλεπος πραγμα επιθυμεω. βουλομαι γινωσκω[6] τις ειμι νομος.

Διαφερω δε ὁ ὁμοιωμα ὁ συμβολον[E]· καθοσον ὁ μεν ὁμοιωμα ὁ φυσις αυτος ὁ πραγμα, κατα ὁ δυνατος[ne], απεικονιζω[m] βουλομαι, και ουκ εμι επι εγω[d] αυτος μεταπλασσω[5]· ὁ δε γε συμβολον ὁ ὁλος[ne] επι εγω εχω ἁτε και εκ μονος ὑφιστα-μαι[E] ὁ ἡμετερος επινοια.

Ο τελος τραγῳδια και ἱστορια ου ὁ αυτος, αλλα ὁ εναντιος· εκη μεν γαρ δει δια ὁ πιθανος λογος[E], εκπλησσω[5], και ψυχαγωγεω[5], κατα ὁ παρειμι[E], ὁ ακουω· ενθαδε δε, δια ὁ αληθινος εργον και λογος, ως πας ὁ χρονος, διδασκω[5] και πειθω[5] ὁ φιλομαθεως.

16. Socrates, Homerus, Hippocrates, Plato, *eorumque admiratores*, quos etiam æque ac deos colimus, tanquam *præfecti* quidam, atque *Dei ministri*.

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CHAP. XI.

The relative agrees with its antecedent in gender and number. If there comes no nominative between the relative and the verb, the relative is the nominative to the verb; but if there does, the relative is governed by some word in the sentence.

Relativum cum antecedente, &c. *Eton.*
The relative, ὁς, ἡ, ὁ, &c.
If a nominative comes, &c. *Bell.*

1. THAT the *word* might be fulfilled *which he spoke.*

2. Seeing the *chariots which* Joseph *sent*, the spirit of our father Jacob revived.

3. You seem never to have seen the polypus, nor to know *what* this fish suffers.

4. There was a certain rich *man, who had* a steward.

5. ¶ What time or what opportunity do you seek better than the present? or when will ye do *the things which are necessary*, if not now?

6. *Whom* I often *saved, when in danger* of being cut off by the Phrygians.

7. I lost none of *those persons, whom* thou *gavest* to me.

8. One, of those who sat with him, hearing these things, said; *He* is happy *who shall eat* bread in the kingdom of God.

9. It is superfluous to say *these things* to them, *which* they *know.*

Ινα πληρωσ[5] ὁ λογος ὁς ειπω.

Ειδω[6] ὁ ἁμαξα ὁς αποστειλλω Ιωσηφ, αναζωπυρεω ὁ πνευμα Ιακωβ ὁ πατηρ.

Συ δοκεω ουδε πολυπους ὁραω[f] ποτε, ουδε ὁς[ne] πασχω ὁ ιχθυς ουτος ειδεω[7f].

Ανθρωπος τις ημι πλουσιος, ὁς εχω οικονομος.

Τις χρονος, η τις καιρος ὁ παρημι[8] αγαθος ζητεω; η ποτε ὁς δει πρασσω[c], η μη νυν;

Ος εγω πολλακις σωζω, κινδυνευω[8] κατακοπτω[7f] ὑπο ὁ Φρυξ.

Ος διδωμι εγω, εξ αυτος ουδεις απολλυμι.

Ακουω τις, ὁ συναναπαμαι[8], ουτος, ειπ· Μακαριος ὁς φαγω[m4] αρτος εν ὁ βασιλια ὁ Θεος.

Περισσος[ne] ουτος λεγω προς αυτος, ὁς ισημι.

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10. The first *person* is that *in which* the speaker speaks of himself; the *second*, *in which* of *him* to *whom* he speaks; the third, *in which* of another.

11. Such are hyperboles and plurals; but we shall show in the sequel, the *danger which* they seem to have.

Πρωτος προσωπον ὀς[st] περι ἑαυτου[E] φραζω ὁ λεγω[E]· δευτερος, ὁς περι ὁ προς ὁς ὁ λογος· τριτος, ὁς περι ἑτερος.

Τοιουτος[ne] πως και ὁ ὑπερβολη, και ὁ πληθυντικος[ne]· δεινυμι δε εν ὁ[P] επεται ὁ κινδυνος, ὁς εχω π[ar] π[m7].

12. Circumque ipsum omnes ordine instructi sunt, *locum* unusquisque, *quem* ille dedit, non relinquentes.

13. Diram quandam narras *hominum* stultitiam, *qui* tanto amore amant rem pallidam gravemque.

CHAP. XII.

The prepositions αντι, απο, εκ, or εξ, and προ, govern the genitive; εν, and συν, the dative; εις or ες, and αναι the accusative.

——The poets sometimes have ανα, with a genitive, or dative.

Præpositiones sunt, &c. *Eton.*
Genitivo soli, &c.
Dativo soli, &c.
Accusativo soli, &c. *Wetten.*
The prepositions αντι, &c.
Εν and συν, &c.
Ανα and εις, &c. *Bell.*

1. I DID proceed, and I come *from God;* for I have not come *from myself*, but he sent me.

Εγω εκ ὁ Θεος εξερχομαι και ἡκω· ου γαρ απο εμαυτου ερχομαι, αλλα εκεινος εγω απος[T]ελλω.

2. He fights *for his own things.*

Περι ὁ ιδιος μαχομαι.

3. Then one *of the disciples* says.

Λεγω ουν τις εκ ὁ μαθητης.

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4. I did catch *in the cave*, having returned *from the feeding* of my cattle, many fellows.

Καταλαμβανω εν ὁ αντρον, απο ὁ νομη αναστρεφω[s], πολυς τις.

5. Pleasure is rather *in rest*, than *in motion*.

Ηδονη μαλλον εν ηρεμια ειμι, η εν κινησις.

6. And all the brethren with me, to the churches of Galatia.

Και ὁ συν εγω πας αδελφος, ὁ εκκλησια ὁ Γαλατια.

7. When he went *to the Persians*.

Οτε εις Περσης απημι[m3].

8. He was a manslayer *from the beginning*, and he has not stood *in the truth*; because the truth is not *in him*.

Εκεινος ανθρωποκτονος ειμι απο αρχη, και εν ὁ αληθεια ουχ, ιστημι· ὁτι αληθεια ουκ ειμι εν ουτος.

9. And some were Grecians, *of those who went up*, that they might worship *in the festival*.

Ειμι δε τις Ελλην, εκ ὁ αναβαινω[1g], ἱνα προσκυνεω[5] εν ὁ ἑορτη.

10. It is a fine thing to receive immortal glory, in exchange *for a mortal body*.

Καλος, αντι θνητος σωμα, αθανατος δοξα αντικαταλλασσω[m5f].

11. ¶ I think it the duty of a good citizen, to choose the safety of affairs, *before grace in speaking*.

Δικαιος πολιτης[8] κρινω, ὁ ὁ πραγμα σωτηρια, αντι ὁ εν ὁ λεγω[f] χαρις, αἱρεω[m].

12. It contributes much *to their learning* to be temperate, that they see the older men also living temperately, *through every day*.

Μεγα δε συμβαλλω[m] εις ὁ[ne] μανθανω[f] σωφρονεω αυτος, ὁ τι και ὁ πρεισβυς ὁραω, ανα πας ἡμερα σωφρονως διαγω.

13. Having *in his hands* the crown of the far darting Apollo, *with the golden sceptre*.

Στεμμα τε εχω εν χειρ ἑκηβολος Απολλων, Χρυσεος ανα σκηπτρον[d].

14. Ego meis posteris generis princeps ero, meumque *a me* genus incipiet, tuum vero in te desinet.

15. Alii vero, constructo rogo ante tumulos, et effossa fovea quadam, adolentque sumptuosas illas cœnas, et infundunt vinum, mulsumque *in foveas*.

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CHAP. XIII.

Δια and ὑπερ govern the genitive, or accusative; αμφι, επι, περι and ὑπο, the genitive, dative, or accusative.

Δια, &c. Αμφι, &c. *Bell.*

GENITIVE.

1. THEY are troubled *thro' all their life.*

Ταρασσω δια πας ὁ βιος.

2. Take away desire entirely, *at present.*

Ο ορεξις παντελως, επι ὁ παρεμιε αναιρεω[6].

3. Begin therefore from small things; never say *of any thing*, that I lost it, but that I restored it.

Αρχομαι[5] τουγαρουν απο ὁ μικρος· μηδεποτε επι μηδεις επω[c], ὁτι απολλυμι αυτος, αλλα ὁτι αποδιδωμι.

4. Your forgetfulness, *about all things*, is near; and the forgetfulness of all, *about you*, is near also.

Εγγυς μεν ὁ σος, περι πας, ληθη, εγγυς δε ὁ πας, περι συ, ληθη.

5. He was always discoursing *about the affairs of men*; considering, what was pious, what impious; what honourable, what shameful; what just, what unjust.

Αυτος δε περι ὁ ανθρωπικος αει διαλεγομαι· σκοπεω, τις[ne] ευσεβης, τις ασεβης· τις καλος, τις αισχρος· τις δικαιος, τις αδικος.

DATIVE.

6. Strip this man also; for thou shalt see many, and ridiculous things, lying hid *under his garment.*

Αποδυω[3] και ουτος· οπτομαι γαρ πολυς, και γελοιος, ὑπο ὁ ἱματιον κρυπτω[p].

7. And they were astonished *at* his *doctrine*, for he was teaching them, as one having power, not as the scribes.

Και εκπλησσω[2] επι ὁ διδαχη αυτος, ἡμι γαρ διδασκω αυτος, ὡς εξουσια εχω, ουχ, ὡς ὁ γραμματευς.

8. And the general of the

Και λεγω ὁ αρχιστρα-

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Lord says to Joshua, loose the shoe off thy feet, for the place *upon which* thou hast now stood, *on it*, is holy.

9. They have the horses tied by the feet *to the stalls*; and if any one would go *against them*, it is a labour to loose the horses at night, a labour to put on the bit, a labour to put on the saddle, a labour to put on the coat of mail; and it is entirely impossible, that they having mounted *on the horses* could drive *through the camp*.

τηγος Κυριος προς Ιησουν, Λυω ὁ ὑποδημα ὁ ποους συ, ὁ γαρ τοπος εφ᾽ ὡς νυν ἱστημι, επι αυτος, ἁγιος εστι.

Ποδιζω[p7g] γαρ εχω ὁ ἱππος επι ὁ φατνη· και τις επι αυτος εστι μοι[6], εργον μεν νυξ λυω[5f] ἱππος, εργον δε χαλινοω, εργον δε επισατεω, εργον δε επιθωρακιζω[m]· αναβαινω[5g] δε επι ἱππος ελαυνω[3f] δια ὁ στρατοπεδον, παντα παση αδυνατος.

ACCUSATIVE.

10. Cyrus sometimes invited a whole company *to supper*, with the captain.

Καλεω δε επι δειπνον ὁ Κυρος ὁλος ποτε ταξις, συν ὁ ταξιαρχος.

11. They came, not *on account of Jesus alone*, but that they might also see Lazarus.

Ερχομαι[6], ου δια ὁ Ιησους μονος, αλλα ἱνα και ὁ Λαζαρος ειδω[6].

12. He also goes out to assist, with those that are *about him*.

Εκβοηθεω και αυτος, συν ὁ περι αυτος.

13. But, as I think, you did not come the most beautiful person, *under the earth*.

Αλλα ουχι και ὑπο γαι, ὡς οιμαι[b], καλος ερχομαι.

14. Many at last were spent *by weakness*; for the disorder first seated in the head, having begun from above, went *throughout the whole body*.

Ο πολυς ὑστερον δια ὁ ασθενεια διαφθειρω[2·] και διεξιμι[2] γαρ δια πας ὁ σωμα, ανωθεν αρχομαι[3], ὁπε εν ὁ κεφαλη πρωτον ἱδρυω[p5g] κακος.

15. ¶ If God be *for us*, who can be against us?

Ει ὁ Θεος ὑπερ εγω, τις κατα εγω;

16. But tell thou me, how the things *upon earth* are, and what they do in the city.

Ατας επω εγω, πως ὁ ὑπερ γαια εχω, και τις ποιεω εν ὁ πολις.

17. And the others who fought with Darius *against the Scy-*

Και ὁ συστρατευω[m5g] Δαριος αλλος επι Σκυθης.

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thians; because the whole Persian army was *in their power*, to destroy, or to save it.

18. Timon shall do no such thing *about you* any more, for the spade has completely taught him, that he ought to choose you to himself, before poverty.

ὁτι επι ὑυτος[d] ὁ πας Περσικος στρατια γινομαι[δ], διαφθειρω[5], και περιποιεω[5].

Ουδεις ετι τοιουτος ὁ Τιμων εργαζομαι περι συ[a], παυ γαρ αυτος ὁ δικελλα παιδαγωγεω, ὡς χρη[2] συ, αντι ὁ πενια, προαιρεω.

19. Sic enim vivis, quo pacto quivis servus *sub domino* victitans, non maneret.

20. Si vero nonnunquam invitatus *ad cænam* vellet accedere, quod operosissimum est plurimis, cavere scilicet, ne se repleant *ultra satietatem*, hoc perquam facile cavebat.

CHAP. XIV.

Κατα *from*, or *against*, commonly governs the genitive; *at*, or *according to*, the accusative. Μετα, *with*, the genitive or dative; *to*, or *after*, the accusative. Παρα and περος, *from*, the genitive; *at*, or *with*, the dative; *to*, *beside*, or *against*, the accusative.

1. THE article stands *with a noun*, and the pronoun, for a noun.

2. It was terrible, not *according to one only* of the circumstances.

3. The way to be filled is much more simple and straight *with us*, than *with you*.

4. Of not fewer than five hundred, who sailed in the ship, three *with* (and) *thirty* only were saved.

Ο αρθρον μεῖα ονομα, και ὁ αντωνυμια, αντι ονομα.

Δεινος ημι, ου κατα εἰς μονος ὁ πραγμα[g].

Πολυ ἁπλοος και ευθυς παρα εγω ὁ ὁδος ημι επι ὁ[a] εμπληθω[5f], η παρα συ.

Ο πλεω[1g] εν ὁ ναυς, ουκ ελαχυς η πεντακοσιοι, τρεις προς ὁ τρισκοντα μονον διασωζω[5].

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5. As two are *to four*, so are four *to eight*.

Ως [nc] δυο προς ὁ τεσσαρες, ουτω και ὁ τεσσαρες προς οκτω.

6. ¶ He thought that those who inquired such things *from the gods* did impious things.

Ο ὁ τοιουτος παρα ὁ θεος πυνθανομαι[E] ασεβεμισ[ις] ποιειν ἡγουμαι[2].

7. *According to the customs with themselves*, they made a noise all together, with their arms; and, having shouted together, they rushed against the enemies.

Κατα ὁ παρα αυτος εθος, συνφοφειν, ὁ ὁπλον και συναλαλαζω[5], ὁρμαω επι ὁ πολιμιος[a].

8. And *after them*, all the other arts are the third rank, thus arranged, *according to their parts*, but they all look *to the God*, obeying the common command *from him*.

Και μετα αυτος[m] δι, ὁ τριτος ταξις ὁ λοιπος τεχνη πας, κατα μερος μεν, ουτω κοσμειω[p7b], πας[ne] δε προς ὁ Θεος αποβλεπω, κοινος ὁ παρα αυτος προσταγμα πειθω[m].

9. And perhaps Cyrus was too talkative, because he was obliged by his master to give an account of the things which he did, and to receive it *from others*, when he judged.

Και ιμι μεν ισως ὁ Κυρος πολυλογος[c] ὁτι αναγκαζω ὑπω ὁ διδασκαλος και διδωμι λογος ὁς[E] ποιειν[2], και λαμβανω παρα αλλος ὁποτε δικαζω[d].

10. Ego vero fretus venio, primum equidem deis, deinde legibus ac vobis, existimans nullum apparatum valere apud vos, plus quam leges atque jura.

11. Ex his igitur cupiebat aliquid jam negotiorum adversus hostes gerere.

12. Cum his et Cyrum contemplabere, et Priamum et Dionysium.

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CHAP. XV.

Adverbs of *time*, *place*, *quantity*, *order*, *exception*, and the like, govern the genitive.

Nη and μα govern the accusative; ἁμα and ὁμου the dative.

Adverbia loci, &c.
Αμα et ὁμου, &c.
Nη et μα, &c. *Eton.*
Genitivum post se, &c.
Dativus sequitur, &c.
Accusativus, &c. *Wetten.*
Adverbs of time, &c.
Some adverbs of order, &c. *Bell.*

1. THE world has gone *after him.*

2. And Cyrus desired this decree, *on account of the* ὁμοτιμοι *themselves.*

3. *Within the enclosure,* a multitude of women was seen.

4. From the beginning, *to this part* which is last.

5. A tragedy cannot be *without action;* but it may be *without morals.*

6. *Between us* and you.

7. Neither a feast *without concord,* nor wealth *without virtue,* has any pleasure.

8. That which is called the law of a state, *without obedience* of the subjects, is quite a vain composition.

9. This evil is not *far from madness.*

10. A bare thought by itself, *without utterance,* is sometimes

Ο κοσμος οπισω αυτος απειχομαι[6].

Ο δε Κυρος βουλομαι[2], και αυτος ενεκα ὁ ὁμοτιμος, ουτος ὁ ψηφισμα.

Ενδον ὁ περιβολον, πληθος τις γυνη ὁραω[2].

Απο αρχη, μεχρι ουτος ὁ μερος ὁς εσχατος εμι.

Ανευ μεν γαρ πραξις, ουκ αν γινομαι[6d] τραγῳδια ανευ δε ηθος γινομαι αν.

Μεταξυ εγω και συ[P].

Ουτε συμποσιον ανευ ομονοια, ουτε πλουτος χωρις αρετη ἡδονη εχω.

Πολις ὁ καλεω[E] δη ουτος[ne] νομος, ανευ πειθω ὁ χραομαι[E], συγγραμμα εμι αλλως κενος.

Ουτος ὁ κακος[ne] ου πορρω μελαγχολια εμι.

Και φωνη διχα, θαυμαζω ποτε ψιλος κατα ἑαυ-

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admired, upon account of the grandeur itself.

11. *Near the very great city Babylon.*

12. And when Gadatas was *near these villages*, he sends some spies before him.

13. However, *with the morning*, they come to the sea, and having gone into the way called Elorina, they proceeded.

14. The Athenians knowing that they were not concealed, laid down their arms again, *except* about *three hundred men.*

15. ¶ *Without you*, we are afraid to go home.

16. And the Assyrian having followed *as far* as he thought it to be safe, returned.

17. Then the Assyrians, and those with them, when the armies were *near each other*, cast a rampart around themselves; which barbarian kings do even yet, when they pitch their camps.

18. At first he called himself nobody; but when he ran off, and was *out of reach of my dart*, he said that he was named Ulysses.

19. I saw them quarrelling about interest, and teaching for a hire, and undergoing every thing, *for the sake of these things.* And those who cast away glory from themselves, doing every thing eagerly *for it.*

του ὁ ενοια, δια αυτος[s] ὁ μεγαλοφρων[nc].

Ο μεγας πολις Βαβυλων εγγυς.

Ο δε Γαδατας ὡς εγγυς ημι ουτος ὁ κωμη, πεμπω τις προερευναω[m3g].

Αμα δε ὁ εως, αφικνεομαι ομως προς ὁ θαλασσα, και εσβαινω[6] ες ὁ· ὁδος ὁ Ελωρινη καλεω[g], πορευομαι[2].

Γινωσκω[6] ὁ Αθηναιος ὁτι ου λανθανω[a1], κατατιθημι[m6] παλιν, πλην τριακοσιοι μαλισ'α ανηρ.

Ανευ συ, και οικαδε απημι φοβεω[m].

Και ὁ μεν Ασσυριος διωκω[3] αχρις ὁς ασφαλης[ne] οιομαι[2] ημι, απορεπω[m6].

Ο ουν Ασσυριος, και ὁ συν αυτος, επειδη εγγυς αλληλων ὁ σ'ρατευμα γιγνομαι[2], ταφρος περιβαλλω[2]· ὁσπερ και νυν ετι ὁ βαρβαρος βασιλευς ποιεω, ὁποταν σ'ρατοπεδευω[m].

Ο μεν πρωτος[ne] ουτις εαυτου αποκαλεω[2]· επη δε διαφευγω[6], και εξω ημι βελος, Οδυσσευς[n] ονομαζω φημι.

Οραω[2] περι τοκος[g] διαφερω[m], και επι μισθος[d], παιδευω, και πας ἑνεκα ουτος ὑπομενω. Ο[2] τε ὁ δοξα αποβαλλω[g], αυτος ἑνεκα πας επιτηδευω.

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20. In their trouble, they naturally remembered this saying, "The Doric war will come, and a plague *with it*."

21. Do you see then, says he, *before that grove*, a place which seems to be beautiful, and like a meadow, and illuminated with much light?

22. It has been well said, that every end does not appear *along with the beginning*.

23. They live entirely for the succeeding time *without bodies*, and go into dwellings yet more beautiful than these.

24. Since then you have tried *almost all lives*, and know all things, you could tell clearly, what things are peculiar to the rich.

25. I think, *by the gods*, that he is intoxicated with the greatness of the things which have been done; but not, *indeed*, that he chooses to act in such a manner, that the most foolish, of those with us, may know what he is about to do.

26. No one having sense, fights with his neighbours, merely *for the sake* of conquering his opponents; nor sails upon the seas, only *to pass* over them; nor takes up the sciences or arts, merely *for the sake of the knowledge itself;* but all men do all things, *on account of the*

Εν ὁ κακος, ὁια εικος, αναμνησομαι[p5] και ὁ δε ὁ επος, Ηκω[3] Δωριακος πολεμος, και λοιμος ἁμα αυτος.

Οραω ουν, φημι, και εμπροσθε ὁ αλσος εκεινος, τοπος τις, ὁς δοκει καλος τε ειναι, και λειμωνοειδης, και φως πολυς καταλαμπων[E]?

Ευ ῥεω, ὁνε μη ἁμα αρχη πας τελος καταφαινω[m].

Ανευ τε σωμα ζαω το παραπαν ες ὁ επειτα χρονος, και εις οικησις ετι ὁυτος καλος αφικνεομαι.

Ουκουν επειδη ἁπας σχεδον ηδη ὁ Βιος παρεω[p5] και πας ηδεω[m7], λεγω αν ηδη σαφως, ιδιος μεν ὁ ἑ πλουσιος[E].

Εγω οιμαι μεν, νη ὁ θεος, εκεινος μεθυω[a] ὁ μεγεθος ὁ πρασσω[E]· ου μεντοιγε, μα Ζευς, ὁυτω προαιρεω[m] πρασσω, ὡσ'ε ὁ ανοητος, ὁ παρα εγω, ειδεω[7] τις μελλω ποιεω εκεινος.

Ουτε πολεμεω ὁ πελας ουδεις, νοος εχω, ενεκεν αυτος ὁ κατα-γωνιζομαι[5f] ὁ αντιτασσω[mg]· ουτε πλεω ὁ πελαγος, χαριν ὁ περαιο ομαι[p5f] μονον· και μην ουδε ὁ εμπειρια και τεχνη αυτος ενεκα ὁ επισ'ημη αναλαμβανω· πας δε πρασσω

pleasures, *honours*, or *profits which arise* from the works.

27. Ye see *to what a pitch of wantonness* the man has come, who does not allow you a choice of fighting or being at peace; but threatens and uses proud words, as they say, and is not satisfied, possessing the things which have been conquered, to stay with them, but is always adding something about them.

πας, χαριν ὁ επιγινομαι[k] ὁ εργον[l] ηδυς, η καλος, η συμφερων[m].

Οραω ὁς περιερχομαι ασελγεια ανθρωπος, ὁς ουδε αἱρεσις συ διδωμι ὑε πρασσω[n] η αγω ἡσυχια· αλλα απειλεω, και λογος ὑπερηφανος, ὡς φημι, λεγω, και ουκ ὁιος τε ειμι, εχω ὁς κατασ|ρεφω, μενω επι ὁυτος, αλλα αει τις προσπεριβαλλω[o].

28. Definite mihi, *ad quot usque annos* existimare oportet, homines esse juvenes.

29. Quis enim absque hac bonum aliquid discat?

30. Vestes quidem qui commutant, *frigoris* eas *æstusque causa* commutant.

31. Et, *per canem*, o viri Athenienses, certe ego patiebar aliquid tale.

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CHAP. XVI.

The infinitive mood has an accusative before it, when its agent or subject is different from that of the preceding verb; but a nominative, when they are the same.

The infinitive mood is governed by verbs, adjectives, or some particle, such as, ὡς, πριν, αχρι, μεχρι.

The infinitive is often put elliptically, ἐρα, βλεπε or σκοπη being understood.

Infinitivus sæpissime loco, &c.
Modo infinitivo eleganter, &c. *Eton.*
Latinum obtinet plerumque, &c. *Wetten.*
The infinitive will have, &c.
Sometimes the infinitive, &c.
The infinitive is sometimes put, &c.
One verb governs another, &c.
The Greek infinitive is often, &c. *Bell.*
Infinitivus subjicitur, &c. *Holmes.*

1. HE *heard* that *he had done* this miracle.

Ακουω ουτος αυτος ποιειν ὁ σημειον.

2. Another again, *was showing* that *wealth itself was good.*

Ο τις αυ παλιν, αγαθος ημι και ὁ πλουτος αυτος αποφαινω[m].

3. It *pleased* them that *each should be honoured* according to his desert, and that *Cyrus should be* the judge.

Δοκειν κατα ὁ αξια ἑκασ῾ος τιμαω, Κυρος δε ὁ κρινω[f] ημι.

4. They brought all things sufficient, so *that all the army supped well.*

Πας ἱκανος προσαγω[2], ὡς δειπνεω[5] καλως ἁπας ὁ σ῾ρατια.

5. I, having put you into the house of correction, *shall persuade* you that *I am your master.*

Εγωγε, συ ηδη εμβαλλω[6] εις ὁ μυλων, πειθω ειμι δεσποτης[n].

6. He *said* that he *was* the master of his words himself, but *fortune* of his actions.

Ο μεν λογος φημι κυριος[n] αυτος ειμι, ὁ δε πραξις ἡ τυχη[a].

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7. Then, being such, *did you wish to live?*

8. *Take* things concerning the body, as far as they are useful for the mind.

9. Fear and the law are *sufficient to restrain* love.

10. Become a friend slowly, but when you are such, *try to continue;* for it is equally *shameful to have* no friend, and *to change* many associates.

11. I am *ready to tell;* for it is *pleasant to remember* and *relate* any thing about it.

12. And *he began* again *to teach* beside the sea; and a great multitude was gathered to him; *so that he, having gone* into a vessel, *sat* on the sea, and all the multitude was at the sea side.

13. ¶ Talkativeness, if one *would define* it, *would seem to be* an intemperance of speech; and the talkative person is such an one, as *uses to say* to the person who meets him, that he himself knows all things.

14. Having left the judgment seat, we came to the place of punishment; but there, my dear friend, there *were* many and *miserable* things *to hear* and *see.*

15. But he has come to such a pitch of pride, *that he sends* to the Eubœans such letters.

Ειτα, τοιουτος ειμι, ζαω εθελω[2];

Ο περι ὁ σωμα[3], μεχρι ὁ χρεια ψυχη[E], παραλαμβανω.

Φοβος, και νομος ικανος προς κωλυω.

Βραδεως μεν φιλος γινομαι, γινομαι[6g] δε, πειραω[m] διαμενω· ὁμοιως γαρ αισχρος, μηδεις φιλος εχω, και πολυς ἑταιρος μεταλλασσω.

Ετοιμος λεγω· ἡδυς γε ουν ὁ[ne] μαιομαι[P7] και δι-εξιμι τις περι αυτο[E].

Και ἀρχομαι παλιν διδασκω προς ὁ θαλασσα· και συναγω[5] προς αυτος λαος πολυς· ὡστε αυτος, εμβαινω[6g] εις πλοιον, καθημαι εν ὁ θαλασσα, και πας ὁ οχλος προς ὁ θαλασσα ημι.

Ο λαλια, ει τις αυτος ὁριζω[m] βουλομαι, ημι αν δικεω[5d] ακρασια ὁ λογος. Ο δε λαλος, τοιουτος τις, οιος ὁ εντυγχανω[g] επω, ὁτι αυτος πας ειδεω[m7].

Αφισημι[6] ὁ δικασηριον, προς ὁ κολασηριον αφικνεομαι[2]· ενθα δε, ω φιλος, πολυς και ελεεινος ημι ακουω[5] τε και ειδω[6].

Ο δε ης ουτος[ne] ὑβρις ερχομαι, ὡστε επιστελλω Ευβοευς τηδε τοιουτος επιστολη.

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16. Sophocles said, *that he made* men such as they ought to be, and *Euripides*, such as they are.

17. *It is better* that one *should die* of hunger, *being without grief or fear*, than *live* in plenty, *being troubled;* and *it is better* that your *son should be* bad, than you wretched.

18. *I must preach* the kingdom of God to the other cities also; because I have been sent for this.

19. And if Cyrus saw any thing, any place, which would be an ornament to the army, getting it, he gave it to the most worthy persons; *thinking*, whatever beautiful and fine thing the army had, *that he was honoured* by all these.

20. And if I *should see any person perishing* in fire, and *entreating* me to *extinguish* it, I *must extinguish* it with pitch and oil. And if the river carry any one away, and he, stretching out his hands, *entreat* me *to take him to myself*, *I* must *drive* him also, *falling* on his head, so that *he may* not *be able to lift it up.*

21. One of the powerful men of the cavalry of Gadatas, (when he saw him revolting from the Assyrian), *thought* that if he would suffer any thing, *he himself should receive*, from the

Σοφοκλης φημι, αυτος[m] μεν ους δει ποιειν[t], Ευριπιδης[n] δε, οιους εμι.

Αγαθος λιμος αποθνησκω[6] αλυπος και αφοβος γινομαι[6], η ζαω εν αφθονος[p], ταρρασσω· αγαθος δε ο παις κακος εμοι, η συ κακοδαιμων.

Και ο ετερος πολις ευαγγελιζω[m5] εγω δει ο βασιλεια ο Θεος· ὑτι εις ὑτος αποσταλλω.

Και ο Κυρος δε, ειτις που, καλος ειδω[6d] εις ο στρατια, ὑτος κτασθαι δωρεομαι[2] ο αξιος· νομιζω ος, τις καλος και αγαθος εχω[d] ο στρατευμα, ὑτος απας αυτος[n] κοσμεω[7].

Ει δε τις ειδω[6d] εν πυρ διαφθειρω[p], και σβεννυμι ικετευω, πισσα και ελαιον κατασβεννυμι. Και ην τις, ο ποταμος παφαφερω, ο δε, ο χειρ ορεγω, αντιλαμβανω[6] δεομαι, ωθεω και ὑτος, επι κεφαλη[2] πιπτω, ως μηδε ανακυπτω[5] δυναμαι[p5d].

Εκ ο Γαδατας ιππικον, ο δυνατος τις ανηρ, επη ορεω[2] αυτος αφιστημι[7], απο ο Ασσυριος, νομιζω ειτις ὑτος πασχω[6], αυτος[n] αν λαμβανω[6], παρα ο

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Assyrian, all the property of Gadatas.

22. For they *must strike* that which comes against them, and *guard themselves against* that which runs at them; so that it is not *easy to find*, what one, of the manœuvres of war, is not in hunting.

23. When *you have to encounter danger* for your friend or country, *do not consult the soothsayer* whether you ought to do it. For if the soothsayer *declares* to you, *that the omens have been bad*, 'tis evident that death is signified, or the loss of a part of the body, or flight.

24. *We think the writings* of Plotinus and Gentilianus Amelius are *worthy studying*; for, why would one *think* it *necessary to touch* the others, *omitting to examine* those, from whom, having taken those things, they have written them.

25. Be present then, said he, at the doors, clothed with these dresses, *before the sun rises*, and stand as Pheraulas the Persian shall tell you from me.

26. And he died for such a cause, being the least *worthy*, of the Grecians in my time, *to come* to such a degree of misery.

27. When you please, *send* these books, or rather *bring* them. For I would not *cease*,

Ασσυριος, πας ὁ Γαδατας.

Παιων μεν γαρ δει ὁ ὁμοσε γιγνομαι[k], φυλασσω[5] δε ὁ επιφερω[mg]· ωσθ' ευ ραδιος ευρισκω[6] τις, εν ὁ θηρα απαμι, ὁ εν πολεμος παρεμι[k].

Οταν δη συγκινδυνευω[9] φιλος[d] η πατρις, μη μαντευομαι, ει συγκινδυνευτεον. Και γαρ αν προυτον συ ὁ μαντις, φαυλος γινομαι ὁ ιερον, δηλον ὁτι ὁ θανατος σημαινω, η πηρωσις μερος σωμα, η φυγη.

Πλωτινος και Γεντιλιανος Αμελιος εγω αξιος αμα νομιζω επιστρεφω[p] ὁ συγγραμμα· ὁ μεν γαρ λοιπος τι τις αν κινεω ομοιως[d] δει, αφιημι[6] εξεταζω εκεινος, παρα ὁς, ὁυτος λαμβανω[6], ὁυτος γραφω.

Παρημι ουν, φημι, επι ὁ θυρα[a], κοσμεω[5g] ὁ στολη ὁυτος, πριν ἡλιος ανατελλω, και καθιστημι ὡς αν συ Φεραυλας ὁ Περσης εξαγγελλω[5] παρα εγω.

Και ὁ μεν τοιουτος αιτια θνησκω[8], ἡκιστα δη αξιος ημι, ὁ γε επι εγω[g] Ελλην, ες ὁυτος[ne] δυσυχια αφικομαι.

Και συ μεν ὁυτος ὁ βιβλιον πεμπω, ὁταν συ δοκει, μαλλον δε κομιζω· συ γαρ

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to request you often, *to prefer* the road to us before any other: if for no other cause, for our old friendship, and the air, which is very temperate.

28. If I please, I will let down a chain from heaven, and if ye, hanging from it, *endeavour to pull me down*, ye will labour in vain; for ye shall not drag me down.

29. He had been so habituated *to the requiring* of moderate things, *that*, *having possessed* very small property, *he was* quite easily satisfied.

30. He never did *promise to be a teacher* of this, but he *made those* who conversed with him *to hope*, that *they*, *imitating* him, *should become* such persons.

αν αφισ῾ημι[6], ὁ πολλακις δεομαι συ, ὁ προς εγω ὁδος ὁ ἑτερωσε, προκρινω[5]· και αν ει μεδις[n] δια αλλος[a], ὁ τε παλαιος συνηθια, και ὁ αηρ, μετριος ειμι[g].

Ην εθελω[5], εγω μεν εκ ὁ ουρανος σειρα καθιημι[3], συ δε ην αποκρεμαω[p5] καταστραω βιαζομαι εγω, ματαν ποιεω[3]· ου γαρ δη καθελκυω.

Προς το μετριος δεομαι παιδευω[g] ουτως ὡσ῾τε παυ μικρος κταομαι[n], παυ ραδιως εχω αρκεω[g].

Ουδε ποτε ὑπισχνεομαι διδασκαλος[n] ειμι ουτος, αλλα ελπιζω ποιεω[2] ὁ συνδιατριβω[g] ἑαυτου, μιμεομαι εκεινος, τοιοσδε γινομαι[3].

31. Rhetor Demias advenit, plebiscitum habens in dextra, et *consanguineum*[n] *nostrum esse* dicens.

32. Miror igitur, quo tandem pacto, persuasi fuerint Athenienses, *Socratem* de Deis non *sana mente esse*.

33. Quid jucundum nosti, nihil horum causa *facere volens?* quæ jucundorum appetitum non expectas, sed, *priusquam appetas*, omnibus repleris; *priusquam esurias*, comedens: *priusquam sitias*, bibens.

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CHAP. XVII.

The cause, manner or instrument is put in the dative.

Sometimes passive verbs have a dative of the agent after them.

Comparatives and superlatives govern the measure of excess in the dative.

Quodvis etiam verbum admittit, &c.
Genitivus vero iste nonnunquam, &c. *Eton.*
Interdum et dativum, &c.
Passiva quælibet, &c.
Effertur scilicet, &c.
Causæ, &c. *Wetten.*
The matter of which, &c.
A noun of part, &c.
Sometimes the adjective agrees, &c.
Nouns signifying the cause, &c. *Bell.*
Ablativus instrumenti, &c. *Holmes.*

1. THE city is yet stronger *by the river*, than *by the walls.*

2. I heard that they, *by certain incantations* and *charms*, could open the gates of hell.

3. I think you would laugh *much more*, if you saw those, who are kings and princes with us, begging with (or among) them.

4. Think it equally shameful to be conquered *by the ill offices* of enemies, and to be overcome *by the benefits* of friends.

5. This place has been treated of *by many persons*, before us.

6. They accuse, and bear witness against, and censure

Ο ποταμος ετι ισχυρος εμοι ὁ πολις, η ὁ τειχος.

Ακουω[2] αυτος επῳδη τε και τελετη τις, ανοιγω ὁ ᾅδης ὁ πυλη.

Πολυς αν οιμαι μαλλον γελαω[2b], ει θεαομαι ὁ παρα εγω βασιλευς και σατραπης, πτωχευω παρα αυτος.

Ομοιως αισχρος νομιζω ὁ εχθρος νικαω ὁ κακοποιϊα, και ὁ φιλος ἡσσαομαι ὁ ευεργεσια.

Πολυς δε προ εγω ὁ τοπος εξεργαζομαι.

Καταγορεω, και καταμαρτυρεω, και διελεγχω

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the things, which have been done *by us* during life.

7. There are many sublime expressions without pathos, as, with innumerable others, those bold expressions *of the poet*, about the sons of Alous.

8. He has exceeded all persons *in expression* and *invention*.

9. As fire burns those that touch it, so the beautiful inflame those who view them from afar, until they burn *with love*.

10. ¶ If we fall much short of the virtue of our ancestors, it must be a grief to them, if they have any perception; and *by so much the greater* shame to ourselves, *by as much as* our descent is most illustrious.

11. All these things *have been appointed by law*.

12. Come then, let us consider all the things *that have been done by me*, one by one; for thus it will appear most plainly which of them is good, and which bad.

13. The parts of the fable, are the chief things, *by which* tragedy captivates the mind.

14. The things in our power are, *by nature*, free, unhindered, unimpeded.

15. They alone conquered time and envy *by their great exploits*.

16. When Cyrus saw him, having leaped from his seat, he went to meet him, and took

ὁ πρωτος εγω παρα ὁ βιος[a].

Πολυς ὑψος διχα παθος, ὡς, προς μυριοι αλλος, και ὁ, περι ὁ Αλωαδης[a], ὁ ποιητης παραπολμαω[pr]ε.

Λεξις και διανοια πας ὑπερβαλλω.

Ως ὁ μεν πυρ ὁ ἁπτομαι[k] καιω, ὁ δε καλος και ὁ αποθεν θεαομαι ὑφαπτω, ὡστε αιθω[m] ὁ ερως.

Ει καταπολυ ὁ ὁ προγονος αρετη[b] απολειπω[m], λυπη μεν αν ημι[d] και εκεινος, ει τις αυτος ειμι αισθησις· αισχυνη δε εγω αυτος τοσος δε μειζας, ὁσος και ὁ γενος περιφανης.

Εκεινος μεν ἁπας νομος τασσω.

Αγω τοινυν, σκοπεω ὁ εγω πρασσω πας, καθ᾽ εις ἑκαστος· ουτω γαρ δη μαλιστ᾽ ἁδηλος ειμι, ὁς τις τε αυτος αγαθος ειμι, και ὁς τις κακος.

Ο μεγας, ὁς ψυχαγωγεω ὁ τραγῳδια, ὁ μυθος μερος ειμι.

Ο μεν επι εγω[d] ειμι, Φυσις, ελευθερος, ακωλυτος, απαρεμποδιστος.

Μονος, ὁ μεγας πραξις, χρονος και φθονος νικαω[5]ε.

Ο μεν ουν Κυρος, ὡς ειδω[2], αναπηδαω[5] εκ ὁ ἑδρα, ὑπανταω[2] τε αυτος,

him by the right hand; and the rest, knowing nothing of it, were astonished *at the thing*.

17. Consider that learning is *by so much a greater* good thing than ignorance, *in as much as*, all men, making profit, do other bad things; but this (ignorance) alone injures those who possess it.

18. It is not proper, in this place, to omit one of the things that have been observed *by us*, but it shall be very short.

19. Tho' if I must conjecture *by the silence being* yet *great*, and *the cold* not yet *pinching* me, as is usual in the morning, it is not yet midnight.

20. And many, being deprived of the use of their shorter swords, fought *with their hands* and *mouths* instead of them, pulling, biting, and tearing their adversaries, as being much above them *by the greatness* of their bodies.

21. I am neither swift of *feet*, nor strong *of hands*; and I know, that, of the things which I can do *with my body*, I should not be judged first, nor second, nor I suppose thousandth, nor perhaps ten thousandth.

22. Now the battle has been shown to us, which I see all men understanding *by nature*, as all other animals understand

και δεξιοομαι[2]· ὁ δε αλλος, μηδης ιδων[7], εκπλεσσω[8] ὁ πραγμα.

Ηγεομαι ὁ παιδειας τοσουτος μεγας αγαθος ημι ὁ απαιδευσια, ὁσος, ὁ μεν αλλος μοχθηρος πας, κερδαινω, πρασσω· ὁυτος δε μονος και προσζημιοω[5] ὁ εχω[g].

Ουκ αξιος επι ὁυτος ὁ τοπος[g], παραλειπω[6] εις τις ὁ εγω θεωρεω[g], ημι δε παυ συντομος.

Και τοι νυ χρη τεκμαιρομαι ὁ τε ησυχια πολυς ετι ημι, και ὁ κρυος, μηδεπω εγω το ορθριον, ὡσπερ εθω[m7] αποκναιω, ουδεπω μεσος νυξ ημι.

Και πολυς, και ὁ ὁ βραχυς ξιφος χρησις σιδηρεω[5], ὁ τε χειρ και ὁ στομα αντι εκεινος αγωνιζομαι[2], καταστραω ὁ αντιπαλος, δακνω, σπαρασσω, ὡτε και ὁ μεγεθος ὁ σωμα πολυς αυτος[g] ὑπερεχω.

Εγω ημι μεν ουτε πους ταχυς, ουτε χερ ισχυρος· γιγνωσκω δ', ὁτι, εξ ὁ; αν εγω ὁ εμος σωμα ποιεω[5c], ουκ αν κρινω[5] ουτε πρωτος, ουτε δευτερος, οιομαι δε ουδε χιλιοστος, ισως δε ουδε μυριοστος.

Νυν εγω δεικνυμι μαχη, ὁς εγω ὁραω πας ανθρωπος φυσις επισταμαι, ὡσπερ γε και ὁ αλλος ζωον επιστ-

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a certain kind of battle, having learned it from nothing else than from nature; as the ox to fight *with his horn;* the horse, *with his hoof;* the dog, *with his mouth;* the boar, *with his tusk.*

23. When Cyrus heard that the Chaldeans often went to the Indian king; (remembering that some persons came from him to the Medes, to view their affairs, and went to the enemy that they might again see theirs) he wished that the Indian should learn the things which had been done *by him.*

24. From my very childhood I knew to put something before him, *by whom* I thought I should be struck; and if I had nothing else, holding my two hands before me, I hindered as much as I could him that struck me.

25. For almost all other animals are without knowledge of art, except some few of them, and these have got arts by *nature,* rather than by *intention.*

26. Of animals, some *being led, by the desire* of eating, to the bait, are taken; and some *are insnared* by drink.

ἰαμαι τις μαχη ἑκασ῾τος, ουδε παρα εἰς αλλος μανθανω[6], η παρα ὁ Φυσις· οἱον ὁ βους κερας παιω· ὁ ἱππος, ὁπλη· ὁ κυων, σ῾λομα· ὁ κάπρος, οδους.

Ο Κυρος, ὡς ακουω ὁτι προς ὁ Ινδος πολλακις ὁ Χαλδαιος πορευομαι[2], αναμναομαι[P5] ὁτι ερχομαι[6] παρα αυτος, κατασκεπ῾ομαι[3g], εις Μηδος, ὁ αυτος πραγμα, και οιχομαι[2] προς ὁ πολεμιος, ὁπως αν και ὁ εκεινος κατιδω[6], βουλομαι[2] μανθανω ὁ Ινδος ὁ αυτος πρασσω[E].

Εγω εκ παιδιον ευθυς μεν προβαλλω[M] επι῾αμαι[2] προ ὁυτος ὁς τις οιομαι[2] πλησσω[4·] και ει μη αλλος ουδεις εχω[d], ὁ χειρ προεχω, εμποδιζω[2], ὁς τις δυναμαι[2], ὁ παω[E].

Ο γαρ αλλος ζωον σχεδον ατεχνος πας ημι, πλην ολιγος δη τις εν αυτος, αλλα και ὁυτος Φυσις μαλλον η προαιρεσις τεχνη[E] ευτυχεω.

Ο ζωον, ὁ μεν ὁ επιθυμια ὁ Φαγω[f] αγω προς ὁ δελεαρ, ἁλισκω· ὁ δε ποτος ενεδρευω.

27. Omnibus spoliari grave est et molestum; præsertim quum ab inimico cui hoc accidat; tum vero benevolentia vestra et humanitate, *quanto* easdem consequi est *amplissimum.*

28. Non enim *civilibus dignitatibus,* neque generis

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præcellentia, neque *divitiis* Deus optimos judicare solet.

29. Una vero causa judicata fuit *a Minoe* etiam in gratiam.

CHAP. XVIII.

Adjectives signifying *plenty*, *worth*, *condemnation*, *power*, *difference*, and their contraries; also *verbals* compounded with *a privative*, and those which signify an *emotion* of the mind, require the genitive.

The comparative degree governs the genitive, when it is translated by *than*.

Adjectiva quæ desiderium, &c.
Comparativa, cum exponuntur, &c. *Eton.*
Quorum Latina genitivum, &c.
Sic et comparativa, &c. *Wetten.*
Adjectives signifying *desire*, &c.
Adjectives compounded with *a* privative, &c.
Adjectives signifying *merit*, &c. *Bell.*
Comparativa regunt, &c. *Holmes.*

1. THE love of the fabulous is *peculiar to a great genius*, when *declining*, in age.

Μεγας φυσις υποφειρων[3] ηδη ιδιος ειμι, εν γερας, ο φιλομυθος[nc].

2. I am *wiser* than *this man*.

Ουτος ο ανθρωπος εγω σοφος ειμι.

3. Nothing is *bolder than folly*.

Ουκ ημι αν οια ουδεις τολμηρος.

4. It is likely that you, being an admirer of beauty, would omit none of the things *worth seeing or hearing*.

Εικος, φιλοκαλος ημι συ, μηδεις ο αξιος[g] θεα η ακοη παραλειπω[6].

5. I think that some have come out with us *worthy of better*, and *some of less*.

Εννοω οτι εξερχομαι συν εγω ο μεν και αγαθος, ο δε και μικρος αξιος.

6. Every speech is futile, which is *destitute of actions*.

Απας ημι λογος ματαιος, πραξις αμοιρος γινομαι[6g].

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7. You are *without hearing the sweetest hearing*, the praise of yourself; and *without seeing the sweetest sight*.

Ο ἡδυς ακουσμα, επαινος σεαυτου[f], ανηκοος ημι· και ὁ ἡδυς θεαμα αθεατος.

8. ¶ They think that to be governed by a stranger, and to be deprived of their command, is *unworthy the glory* of the Grecians, and *the virtue* of their ancestors.

Υπο αλλοφυλος ανθρωπος[g] αρχω, και ὁ ἡγεμονια αποστερεω, αναξιος νομιζω ημι και ὁ ὁ Ελλην δοξα, και ὁ ὁ προγονος αρετη.

9. Do not fear, said he, that you will want a husband for your daughter, *worthy of her*.

Ανηρ φημι, ὁ θυγατηρ[d], μη φοβεομαι ὡς απορεω[3], αξιος ὑτος.

10. In order to have men obedient, nothing is *more useful, than to seem* to be *wiser than those who are governed*.

Εις ὁ[nc] πειθω[mg] ανθρωπος εχω, ουδεις ημι ανυσιμος, η φρονιμος[a] δοκεω[f] ημι ὁ αρχω[g].

11. The servant is not *greater than his master*, nor the apostle *greater than he who sent* him.

Ουκ ειμι δουλος μειζων ὁ κυριος αυτος, ουτε αποστολος μειζων ὁ πεμπω[5g] αυτος.

12. Whether are these mathematicians superior, as to becoming *better than other men?*

Ποτερον προεχω ὑτος ὁ μαθηματικος, προς ὁ αγαθος γινομαι[6] ὁ αλλος ανθρωπος;

13. Your wallet will be *full of lupins*, or *books stuffed with writing on the back;* and being in this state, you will say that you are *happier than the great king*.

Ο πηρα συ θερμος ειμι μεσιος, η οπισσογραφος βιβλιον· και ὑτως εχω, ευδαιμων[n] ημι φημι[3] ὁ μεγας βασιλευς.

14. Well I shall hold my tongue for you, and be much *more silent than the fishes*.

Εγω μεν ἡσυχαζω[m] συ, και πολυ αφωνος ημι ὁ ιχθυς.

15. If you find any thing *better*, in human life, than *justice, truth, temperance* and *fortitude*, being turned with your whole mind, to it, enjoy that which is found the best.

Ει μεν αγαθος ἑυρισκω, εν ὁ ανθρωπινος βιος, δικαιοσυνη, αληθειαι, σωφροσυνη, και ανδρεια, επι εκεινος[3], εξ ὁλος ὁ ψυχη τρεπω[m6], ὁ αγαθος ἑυρισκω[g] απολαυω.

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16. A short syllable is that which has a short or shortened vowel, not at the end of a word; so that between it and the vowel in the next syllable, there be not *more* consonants *than one simple one*, but either one, or none.

Βραχυς ειμι συλλαβη ὁ εχω[E] βραχυ φωνηεν η βραχυνω[PE], μη επι τελους λεξις· ουτως ὡς, μεταξυ αυτος και ὁ εν ὁ ιξης συλλαβη φωνηεν, μη ὑπαρχω συμφωνον πολυς εις ἁπλους αλλα ητοι εις η μηδε εις.

17. My father, who has given them to me, is *greater than all;* and no one can wrest out of the hand of my father.

Ο πατηρ εγω, ὁ διδω-μι[E] εγω, μειζων πας ειμι· και ουδεις δυναμαι ἁρπαζω εκ ὁ χειρ ὁ πατηρ εγω.

18. It would be proper to have expressions *worthy of the (subject) things.*

Ο πραγμα πρεπει[D] αν ὁ φωτη εχω αξιος.

19. Fortune gave into their hands riches, and glory, and friends; but they rendered themselves *unworthy of the present happiness.*

Ο μεν γαρ τυχη αυτος χρημα, και δοξα, και φιλος εγχειριζω· ὁ δε ὁς αυτος αναξιος ὁ ὑπαρχω[E] ευδαιμονια κατισ[H]ημι[6].

20. It is *peculiar to man* to love even those that offend; and this comes to pass, if you consider, that they are your relations, and err through ignorance and unwillingly; and that after a little you shall both die; and, above all, that it did not hurt you; for it did not make your mind worse than it was before.

Ιδιος ανθρωπος φιλεω και ὁ πλαιω[E]· ουτος δε γινομαι, εαν συμπροσπιπτω σοι, ὁτι και συγγενης, και δια αγνοια[A], και ακων ἁμαρτανω· και ὡς μετα ολιγος αμφοτερος τεθνηκω[PL]· και, προ πας, ὁτι ου βλαπ[H]ω[5] συ· ου γαρ ὁ ἡγεμονικον συ κακος ποιεω η προσθεν ειμι.

21. And this is by much *more absurd than those things.* For, observing closely, I found those same persons practising the things most contrary to their own words.

Ετι δε πολυς ουτος εκεινος ατοπος. Ο γαρ αυτος ουτος ἐυρισκω[3], επιτηδα εναντιος ὁ αυτος λογος επιτηδευω.

22. If you make me a friend, I shall bring you to the most pleasant and easy way; you shall

Εαν εγω φιλη ποιεω[5], επι ὁ ἡδυς τε και ῥαιδιος ὁδος[A] αγω συ· και ὁ μεν τερ-

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be *tasteless of none* of the pleasant things, and you shall live *unexperienced of troubles.*

πνος ουδεις αγευσ\ος ειμι, ὐ δι χαλεπος απειρος διαβιωσω[m].

23. Mihi igitur Socrates videbatur *honore* esse reipublicæ *dignus*, potius quam *morte.*

24. Vides homines dissidentes inter se, et *gravius* sese tractantes *hominibus nihilo dignis.*

CHAP. XIX.

All adjectives, placed partitively, govern the genitive plural.

Nomina partitiva, &c.

Nomina etiam quæ superlativorum, &c.

Adjectiva sæpe permutant, &c. *Eton.*

Adjectivum plurale cujuscunque, &c. *Wetten* and *Holmes.*

Plural adjectives often, &c.

Sometimes the latter of two adjectives, &c. *Bell.*

1. NOT *many of the inhabitants* of the country know, what thing this fable may import.

Ου ὁ επιχωριος πολυς ισημι, τις ποτε ὑτος ὁ μυθολογια δυναμαι[d].

2. If the *greatest power of the enemies* is there.

Ει εκει ὁ πολεμιος ειμι ὁ αγαθος[ne].

3. They killed near *thirty of the light armed men.*

Αποκτεινω εγγυς τριακοντα ὁ ψιλος.

4. I think that he was *the happiest of the men, who had been celebrated* for a long time before.

Οιμαι αυτος ευδαιμων γινομαι[n7] ανθρωπος, ὁ εν μακρος ὁ εμπροσθεν χρονος θρυλλεω[g].

5. There were *some of the scribes* sitting there, and arguing in their hearts, saying, Why does this man blaspheme thus? who can forgive sins but God?

Ειμι τις ὁ γραμματευς εκει καθημαι, και διαλογιζομαι εν ὁ καρδια ἑαυτου, λεγω· Τι ὑτος ὑτω βλασφημεω; τις δυναμαι αφιημι ὁ ἁμαρτια ει μη ὁ Θεος;

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6. And that which is the *greatest* and *most beautiful of all*, you see your own territory increased, and that of the enemies lessened.

Ο δε τας μεγας και καλος, ὁ μεν σος χωρα αυξανω ὁραω ὁ δε ὁ πολεμιος μειων.

7. Think that *nothing of human affairs* is steady; for thus, when fortunate, you will not be overjoyed, nor when unfortunate, over sorrowful.

Νομιζω μηδεις ημι ὁ ανθρωπινος βεβαιος· ὑυτω γαρ ουτε ευτυχεω εμι περιχαρης, ουτε δυσ'ιυχεω περιλυπος.

8. To-day, I celebrate my daughter's birth-day feast, and I have invited *very many of my friends*.

Θυγατηρ σημερον ἑσ'ιαω γενεθλια, και παρακαλεω[δ] ὁ φιλος μαλα πολυς.

9. ¶ As are the eyes of bats to the light, by day, so is the intelligence of our soul to those things that are, by nature, *the most manifest of all things*.

Ωσπερ ὁ ὁ νυκτερις ομμα προς ὁ φεγγος εχω, ὁ μετα ἡμερα[2], ὑυτω και ὁ ἡμετερος ψυχη ὁ νους προς ὁ, ὁ φυσις, φανερος πας.

10. He believed that *those, of the persons who associated* with him, *that embraced* the things which he approved, would be good friends to himself and to others.

Πισ'ευω[2], ὁ συνημιε αυτος, ὁ αποδεχομαι[5]ε ὁσπερ αυτος δοκιμαζω[2], ἑαυτου τε και αλλος φιλος αγαθος ημι[3].

11. In the same way I think, the poet representing storms, selects *the most terrible of the circumstances*.

Οσπερ[a] οιμαι, και επι ὁ χημα[ε] τυπτω ὁ ποιητης, εκλαμβανω ὁ παρακολουθεω[ε] ὁ χαλεπος[bc].

12. In Lybia, the Carthaginians govern, and the Lybians are governed; *which* then *of these* do you think to live most pleasantly? or *of the Grecians*, in whom you are yourself, *which* seem to you to live most pleasantly, those who rule or those who are ruled?

Εν ὁ Λιβυη, Καρχηδονιος μεν αρχω, Λιβυς δε αρχω· ὑυτος ουν ποτερος ἡδιον οιμαι ζαω; η ὁ Ελλην, εν ὁς και αυτος ημι, ποτερος συ δοκεω ἡδιον, ὁ κρατεω[εη] η ὁ κρατεω, ζαω;

13. The gods give to men *none of things that are good and*

Ο ημι[ε] αγαθος και καλος ουδεις, ανευ πονος και

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glorious, without labour and diligence.

14. And Cyrus having called *some of the servants that were present*, "Tell me, said he, has *any of you* seen Abradates? For I wonder, says he, that frequently coming to us before, he now appears no where." Then *one of the servants* answered, "Master, he does not live, but he fell in battle, having driven his chariot against the Egyptians."

15. Like *the bad criers* in assemblies, he spoke something rapid and not distinct.

16. And *many persons who were neglected* ran into wells, being tormented by incessant thirst.

17. But, that I may know every thing, in *what meats* does he delight?

18. When they learned the truth, they were enraged at *those orators who encouraged* the naval expedition, as if they had not voted it themselves.

19. It is a shame that painters should imitate *beautiful animals*, and children not imitate *good parents*.

20. I, having observed, with much accuracy, both *good men* and bad; did conceive that I ought to write those things which each of them practise in life.

επιμελημα, θεος διδωμι ανθρωπος.

Ο δε Κυρος καλεω[5] τις ὁ παρημι[E] ὑπηρετης, Ειπω εγω, φημι, ὁραω τις συ Αβραδατης; θαυμαζω γαρ, φημι, ὁτι προσθεν θαμιζω επι εγω[a], νυν ουδαμου φαινω. Ο ουν ὑπηρετης τις αποκρινομαι[5], ὁτι ω δεσποτης ου ζαω, αλλα εν ὁ μαχη αποθνησκω[6], εμβαλλω[6] ὑ ἁρμα εις ὁ Αιγυπτιος.

Ωσπερ ὁ Φαυλος ὁ εν ὁ αγων κηρυξ, επιτροχος τις και ουκ ασφαλης φθεγγομαι[a].

Και πολυς ὁ αμελεω[P7g] ανθρωπος διδρασκω εις φρεαρ, ὁ διψα απαυστος συνεχω.

Ο δεινα δε ὁπως ηδεω[6], τις χαιρεω ὁ εδεσμα;

Επειδη γνωμι, χαλεπος ειμι ὁ συμπροθυμεομαι[P5g] ὁ ῥητωρ ὁ εκπλοος, ὡσπερ ουκ αυτος ψηφιζω[m5g].

Αισχρος ὁ μεν γραφευς απεικαζω ὁ καλος ὁ ζωον, ὁ δε παις μη μιμεομαι ὁ σπουδαιος ὁ γονευς.

Εγω παραθεαομαι[P7], εξ ακριβεια πολυς, ὁ τε αγαθος[a] ὁ ανθρωπος, και ὁ Φαυλος· ὑπολαμβανω δη συγγραφω[5] ὁς εκατερος αυτος επιτηδευω εν ὁ βιος.

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21. *Omnium hominum continentissimus erat.*

22. Critias quidem *omnium*, in oligarchia, *avarissimus* et *violentissimus* fuit.

23. Cum et bruta animalia doceant, et famulum ignavum ac inertem nulla re dignum esse ducant, solos vero se ipsos negligant, planum est *abjectis* eos *servis* esse similes.

CHAP. XX.

Adjectives signifying *profit*, *likeness*, *obedience*, *fitness*, *trust*, *clearness*, *decency*, *facility*, and their contraries; and those *compounded* with συν and ὁμου govern the dative.

Εσθι, taken for εχω, *to have*, governs the dative.

All verbs put *acquisitively*, i. e. verbs of *serving*, *giving*, *using*, *rejoicing*, *obeying*, *trusting*, *discoursing*, *fighting*, and the like, with their contraries, govern the dative.

Adjectiva quibus commodum, &c.
Huc referuntur adjectiva, &c.
Verba acquisitive posita, &c. *Eton.*
Verba cedendi, &c.
Quorum itidem Latina, &c.
Verba communicandi, &c. *Wetten.*
Adjectives signifying advantage, &c.
Adjectives compounded with συν, &c.
All verbs put acquisitively, &c.
Verbs of adoring, &c.
Also verbs of advising, &c. *Bell.*
Verba dandi, &c.
Verbum χραομαι, &c. *Holmes.*

1. HAVING said these things and *others like them*, I descended.

Ουτος και ὁ παραπλησιος ουτος ωπον καταβαινω[6].

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2. Behold, I am really naked, as you see, and *of equal weight with the other dead persons.*

3. Well I have at least this one thing, that I am *like you.*

4. I wish to return therefore to things which I did next in the state. And in these again, consider ye what was *best for the city.*

5. Did not you, said he, propose contests and prizes? But certainly, said Cyrus, these things are not *like those.* For whatever things they may have acquired making war, they will think to be *common to themselves.*

6. *To dispute with one another* about words, but not to quarrel.

7. Unless one *takes pleasure in empty names.*

8. Then the multitude that stood and heard, said that there had been thunder; others said, An angel *hath spoken to him.*

9. They now *serve him,* as *he did them* before.

10. Why *are you angry at me?*

11. *Cræsus had* two sons.

12. ¶ It *seems to me* to be a great fault, that a ruler *should be harsh to all those that are governed.*

13. Jupiter, the great leader in heaven, goes first, driving a

Ιδου γυμνος, ὡς ὁραω, αληθως ειμι, και ισοσθαστιος ὁ αλλος νεκρος.

Εις μεν ηδη ουτος εχω, ὁτι ὁμοιος ειμι συ.

Βουλομαι τοινυν επανεζχομαι[6] επι ὁς[a] ἑξης πολιτευω[mz]. Και σκοπειν, ει ουτος παλιν αυ, τις ὁ πολις αγαθος ειμι.

Η ου συ και ὁ αγων, Φημι, προεπω και ὁ αθλον; Αλλα μα Ζευς, Φημι ὁ Κυρος, ουκ ὁμοιος ουτος εκεινος. Ος μεν αν σ'ρατευω[m] κταομαι[5], κοινος ἑαυτου ἡγεομαι[3] ειμι.

Αλληλων περι λογοις[E] αμφισζητειν μεν, εριζω δε μη.

Ει μη τις ονομα χαιρειν πεινᾶ.

Ο ουν οχλος ὁ ἱσ'ημι[7g] και ακουω[5], λεγω[a] βροντη γινομαι. Αλλος λεγω, Αγγελος αυτος λαλειν.

Εκεινος[nc] νυν ουτος δουλευω, καθαπερ ουτος εκεινος προτερον.

Τις εγω οργιζω[m]; Ειμι ὁ Κροισος δυο παις.

Ος[nc] αν[a] αρχω[E], πας χαλεπαινω ὁ αρχω[E], ουτος εγωγε δοκειν μεγας ἁμαρτημα ειμι.

Ο μεν δη μεγας ἡγεμων ουρανος Ζευς ελαυνω πτη-

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flying chariot, and an host of gods and deities *follows him.*

14. The aids of the gods *do not help treacherous persons;* as is right; for men do not commit injustice, until they become impious towards the gods.

15. When first the desire of gold and silver came into the city, *with the possession* of wealth followed avarice and meanness; and *with the use* and *enjoyment of it*, luxury, and effeminacy, and extravagance.

16. And lo a man from the multitude cried out saying; Master, I entreat thee to look upon my son, because *he is my* only son.

17. If any one serve me, *let him follow me*, and where I am, there also will my servant be; and if any one *serve me*, the father shall honour him.

18. Philip comes and *tells Andrew*, and again Andrew and Philip *tell Jesus.* And Jesus *answered them*, saying, The hour has come, that the Son of man should be glorified.

19. Simon Peter *saith to him*, Lord, whither goest thou? Jesus answered him, Where I go, *thou canst* not now *follow me;* but hereafter *thou shalt follow me.*

νος ἁρμα, τριτος παριτ[illegible]μαι, ὁ δε ἑτοιμαι σ[illegible]ατιωτ[illegible] θεος και δαιμων.

Ουδε ὁ παρα ὁ Θεος επικουρια ὁ προδοτης βοηθεω· εικοτως· ουδεις[nc] γαρ προτερον αδικει, ἡ περι ὁ Θεος[a] αστι[illegible]ειν.

Επει παρεισδυμι[2] πρωτον εις ὁ πολις αργυρος και χρυσος ζηλος, και συνακολουθεω ὁ πλουτος ὁ μεν κτησις πλεονεξια και μικρολογια· ὁ δε χρησις και απολαυσις, τρυφη και μαλακια και πολυτελια.

Και ιδου ανηρ απο ὁ οχλος βοαω λεγω· Διδασκαλος, δεομαι συ, επιβλεπω[5] επι ὁ υιος[a] εγω, ὁτι μονογενης εγω ειμι.

Εαν εγω διακονεω τις, εγω ακολουθεω, και ὁπου ειμι εγω, εκει και ὁ διακονος ὁ εμος ειμι· και εαν τις εγω διακονεω, τιμαω αυτος ὁ πατηρ.

Ερχομαι Φιλιππος και λεγω ὁ Ανδρεας, και παλιν Ανδρεας και Φιλιππος λεγω ὁ Ιησους. Ο δε Ιησους αποκρινομαι[5] αυτος, λεγω, Ερχομαι ὁ ὡρα, ἱνα δοξαζω[5] ὁ υιος ὁ ανθρωπος.

Λεγω αυτος Σιμων Πετρος· Κυριος, που ὑπαγω; Αποκρινομαι[p5] αυτος ὁ Ιησους, ὁπου ὑπαγω, ου δυναμαι εγω νυν ακολουθεω[5] ὑστερον δε ακολουθεω εγω.

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20. See then, this Menippus shall judge which of us is more beautiful. Tell me, O Menippus, *do I* not *seem to you* more beautiful?

Ἰδου δη, Μενιππος ὑτοσι δικαζω ποτερος ευμορφος ειμι. Ειπον, ω Μενιππος, ου καλος συ δοκεις.

21. The diffusive style is *proper* for all *familiar subjects*, *perorations*, *digressions*, *easy narrations* or *pompous amusements*, *histories*, *relations of nature*, and not *a few other parts*.

Τοπηγορια ὁ χυσις, και επιλογος, και παρεκβασις, και ὁ ῥεαστικος ὡπας, και επιδεικτικος, ἱστορια τε, και φυσιολογια, και ουκ ολιγος αλλος μερος ἁρμοδιος.

22. He said that he saw most people knowing the number of their possessions, although *they had* very *many*.

Οραω φημι ὁ πολυς ὁ μεν κτημα, και παυ πολυς αυτος αμιε, ὁ πληθος ιδω[7].

23. It is not *certain to the person who has planted his land* well, who shall reap the fruit; nor is it *certain to him who has built a house* well *for himself*, who shall inhabit it.

Ουτε ὁ καλος αγρος φυτευσ[m5g] δηλος, ὁστις καρποω[m] ουτε ὁ καλος οικια οικοδομευ[5g] δηλος, ὁστις οικευ.

24. Anacharsis being once upbraided by some person, because he was a barbarian and Scythian; "My country *is* a reproach *to me*," said he, "but you *to your country*."

Αναχαρσις ποτε προς τις ονειδιζω, ὁτι βαρβαρος ειμι[d] και Σκυθης· Εγω μεν, φημι, ὁ πατρις ονειδος (ειμι,) συ δε ὁ πατρις.

25. And Charicles, *being enraged at him*, "Since," said he, "O Socrates, you are ignorant, we command these things *being more intelligible to you*, not *to converse* at all *with young men*."

Και ὁ Χαρικλης, οργιζω[p5] αυτος, επειδαν, φημι, ω Σωκρατης, αγνοεω, ὁδε συ ευμαθης ειμι προαγορευω, ὁ νεος ὁλως μη διαλεγομαι.

26. *Quibuscunque* studiorum non *est* finis utilis ad vitam, hæc non sunt artes.

27. Legationes undique venerunt, omnibus *gratulantibus* Romanorum sub Pertinace *imperio*.

28. Mira fortasse videbor dicere, si *Cyro consilium dare velim* aliquid dicere pro nobis, cum arma sumpserint ii qui *nobis futuri sunt pugnæ socii*.

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CHAP. XXI.

When ειμι and γινομαι signify *possession, property* or *duty*, they govern the genitive.

Verbs of *beginning, admiring, wanting, remembering, accusing, excelling, valuing, sharing*, and the like, with their contraries, govern the genitive; also those which signify *distance* and *sense* (except *sight.*)

Verba amandi, &c.
Verba sensus, &c.
Præter illa quæ, &c. *Eton.*
Verba incipiendi, &c.
Verba auditus, &c.
Sic et verba recordandi, &c.
Verba permutandi, &c. *Wetten.*
Γινομαι and ειμι, &c.
Verbs that signify any of the senses, &c.
Verbs signifying plenty, &c.
Verbs of attempting, &c. *Bell.*
Verba sensuum, &c.
Verba permutandi, &c. *Holmes.*

1. HE *caught his head.*

2. *He separates himself from God.*

3. *It is the part of a villain*, that he should die, having been condemned; but *of a general*, fighting with the enemy.

4. A certain woman, having heard concerning Jesus, having come in the crowd behind him, *touched his garment*, saying in herself, That if *I* but *touch his garment*, I shall be made whole.

5. It is a shame *to command domestics*, and be a slave to pleasures.

Ο κεφαλη εφαπτομαι.
Χωριζω ὁ Θεος.

Κακουργος μεν ειμι, κριν-ω[5] αποθνησκω[6]· στρατη-γος δε, μαχομαι ὁ πολε-μιος.

Γυνη τις ακουω[5] περι ὁ Ιησουςε, ερχομαι[6] εν ὁ οχ-λος οπισθεν, απτομαι ὁ ἱ-ματιον αυτος, λεγω εν ἑαυ-του, Οτι και αν ὁ ἱματιον αυτος απτομαι[5], σωζω.

Ασχχος ὁ μεν οικετης αρχω, ὁ δε ηδονη δουλευω[2].

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6. Verily I say unto you, there are some of these here standing, who *shall* not *taste of death*, until they see the Son of man coming in his kingdom.

7. There is a city, *which* a man of royal race, called Soras, *governed*, at the time that Eucratides *governed the Bactrians*, and the name of the city is Perimuda.

8. *Make mention of your absent friends*, to those that are present, that you may appear not *to neglect them when absent.*

9. Another exhorted me *to despise riches*, and to think the possession of them insignificant.

10. Then they threw with their clods, and some *struck breast-plates*, and *shields*, and some *a thigh*, or *a greave.*

11. It is a voluntary thing, said he, and every one *loves what things* he pleases.

12. It is entirely necessary, that *he who attends to the one*, *should neglect the other.*

13. If *you* do not *take the things that are offered* to you, but even despise them, then you will be not only a guest of the gods, but a joint ruler with them.

14. ¶ It is not certain to the politician, if it profits him *to govern the state*, nor is it certain to him who has got powerful rela-

Αμην λεγω συ, ημι τις ὁ ὡδε ἱσ|ημι[7], ὁσ|ις ου μη γευω[m] θανατος, ἑως αν ιδω[6] ὁ υιος ὁ ανθρωπος ερχομαι εν ὁ βασιλια ἑαυτου.

Πολις ημι, ὁς αρχω[2], Σωρας ονομα[n], ανηρ γενος βασιλικος, ὁτε και Βακτριος ἀρχω Ευκρατιδης, ονομα δε ὁ πολις[d] Περιμουδα.

Ο απημι[k] Φιλος μναομαι[7], προς ὁ παρημι, ἱνα δοκεω μηδε ὑτος απημι[k] ολιγωρεω.

Αλλος καταφρονεω χρημα παρακελευω[m2], και αδιαφορος οιομαι ὁ κτησις αυτος.

Ενταυθα δη ὁς μεν βαλλω[2] ὁ βωλος, και ημι ὁς τυγχανω[2] και ὡραξ, και γερρον, ὁς δε και μηρος, και κνημις.

Εθελουσιος, Φημι, ημι, και ἑραω ἑκασ|ος ὁς αν βουλομαι.

Αλλα ὁ ἑτερος επιμελεομαι[k], ὁ ἑτερος αμιλεω[5], πας αναγνη.

Αν παρατιθημι[5g] συ μη λαμβανω[6], αλλα ὑπεριδω[6], τοτε ου μονον συμποτης ὁ θεος ημι, αλλα και συναρχων.

Ουτε ὁ πολιτικος δηλος, η συμφερω ὁ πολις προσ|ατεω, ουτε, ὁ δυνατος εν ὁ πολις κηδιστης λαμβανω[6]

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tions by marriage in the state, if by them he *shall be deprived of the state.*

15. O the speed! they run together from every side, dusty and panting, I know not from whence, *smelling the gold.*

16. Whilst I was a boy, *hearing Homer and Hesiod relating* the wars and dissensions, not only of the demigods, but even of the gods themselves.

17. As the time of the promise was drawing nigh, which God promised to Abraham, the people increased and was multiplied in Egypt; till another king rose up over Egypt, who *remembered* not *Joseph.*

18. If any would propose a choice, whether I would rather wish to *hear you relating* such things, or again to see that delightful dream, which I lately saw, I know not which I would choose.

19. You see how few things there are *which, one possessing,* is able to live a divine life; for the gods will require nothing more, from the man that observes these things.

20. He enacted *that we should* neither *taste* flesh nor eat beans; turning from the table my pleasantest food; and moreover persuading men not to converse for five years.

21. It is possible *that one*

δηλος, ως δια ουτος[a] στερεω[b] ὁ πολις.

Φευ ὁ ταχος· πανταχοθεν συνθεω, κονιω[p7g] και πνευσ'ιωμαι, ουκ οιδα[m7] ὁθεν ασφραινομαι ὁ χρυσιον.

Αχρι μεν ην παις εγω, ακουων Ομηρου και Ησιοδου πολεμους και σ'ασεις διηγουμαι, ου μονον ὁ ημιθεος, αλλα και αυτος ηδη ὁ θεος.

Ως εγγιζων ὁ χρονος ὁ επαγγελια, ὁις επηγγελω[m] ὁ Θεος ὁ Αβρααμ, αυξανω ὁ λαος και πληθυνω εν Αιγυπτος· αχρι ὁ; ανισ'ημι[c] βασιλευς ἑτερος επι Αιγυπτος[2], ὁς ου μναομαι[p] ὁ Ιωσηφ.

Ει τις αιρεσις προτιθημι[6], ποτερον μαλλον εθελω[a] συ ακουω ὁ τοιουτος διεξημι[6], η ὁ παγευδαιμων ονειρος εκεινος αυθις ὁραω, ὁ μικρον εμπροσθεν, ουκ οιδα ὁποτερος αν αιρεω[m6].

Ὁραω πως ολιγος εισι ὁς, κρατεω[5] τις, δυναμαι θεουδης βιοω[5] βιος· και γαρ ὁ θεος πολυς ουδεις απαιτεω[3], παρα ὁ ουτος φυλασσω[E].

Νομοθετεω[2], μητε κρεας[p] γευω[m], μητε κυαμος εσθιω· ηδυς εγω γε συν ὁ ὁν εκτραπεζος αποφαινω· ετι δε και πειθω ὁ ανθρωπος ες πεντε ετος μη διαλεγομαι.

Και πυρ τοι εμι θιγω

touching fire should not presently be burned, yet *do I* not willingly *touch fire*.

22. If you would *be your own masters*, and if you would every one cease expecting, that he need do nothing himself, but that his neighbour will do all things for him; you shall both recover the things that have been basely lost, and you shall avenge yourselves on him.

23. Some persons having seen a philosopher, and *having heard some one saying*, "How well Socrates speaks!" though indeed, who can speak as he? they too desire to become philosophers.

24. If then tragedy excels in all these things, and moreover in the work of the plot, as *it reaches the end* sooner, it is manifest that it is better than Epopœia.

25. In conversations let every one avoid *speaking* often and immoderately of his own *actions or dangers*; for it is not pleasant to others, to hear *what things have happened* to you, as it is pleasant to you, *to mention your own dangers*.

μη ευθυς καιω, ὁμως δε εγωγε ουτε πυς ἑκων ειναι ἁπτομαι.

Ην συ αυτος εθελω[5] γιγνομαι[6], και πανυ[m5] αυτος[n] μεν ουδεις ἑκαστος ποιεω[3f] ελπιζω, ὁ δε πλησιος πας ὑπερ αυτος[g] πραττω[3·] και ὁ καταῤῥαθυμεω[k] παλιν αναλαμβανω, και ἑκεινος[a] τιμωρεω.

Θεαομαι[5] τις Φιλοσοφος, και ακουω ουτω τις λεγω, ὡς ευ Σωκρατης λεγω; και τοι τις ουτω δυναμαι επω ὡς ἑκεινος; θελω και αυτος Φιλοσοφεω.

Ει ουν ὁυτος διαφερω πας ὁ τραγῳδια, και ετι ὁ ὁ τεχνη εργον, Φανερος ὁτι αγαθος αν ειμι[d], μαλλον ὁ τελος τυγχανω[k], ὁ Εποποιϊα.

Εν ὁ ὁμιλια απειμι, ὁne τις[a] ὁ ἑαυτου εργον η κινδυνος επι πολυ και αμετρως μνασομαι[p7f·] ου γαρ ὡς συ ἡδυς ειμι, ὁne ὁ σος κινδυνος μνασομαι[p7], ὁυτω και ὁ αλλος ἡδυς ειμι, ὁne ὁ συ συμβαινω[k] ακουω.

26. Sola vero incolumis fortuna evadit, *irridens homines florantes* eamque *invocantes*.

27. An alio quodam sensu *illa attigisti?*

28. Dicam autem primum, quæ aliquando *ipsum audivi* de dæmonio disserentem ad Aristodemum.

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CHAP. XXII.

Two or more substantives singular have a verb, adjective or relative plural; if they be of different persons or genders, the verb or adjective will agree with the most worthy; if they signify things without life, the adjective is commonly in the neuter.

Two or more substantives, &c.
——————— of different genders, &c.
——————— of different persons, &c. *Bell.*

1. SIMON *Peter*, and *Thomas*, and *Nathanael were* together.

Ειμι ὁμου Σιμων Πετρος, και Θωμας, και Ναθαναηλ.

2. I go away to *Crœsus* and *Sardanapalus*, being about to dwell near *them*.

Επι ὁ Κροισος και Σαρδαναπαλος απειμι, πλησιον οικειω[3] αυτος.

3. Peter and John *answering* to them, *said*, If it is just before God, to hear you rather than God, judge ye.

Ο δε Πετρος και Ιωαννης αποκρινομαι[p5] προς αυτος ειπον· Ει δικαιος ειμι ενωπιον ὁ Θεος, συ ακουω μαλλον η ὁ Θεος, κρινω[5].

4. ¶ No, by Jove, but *vain glory*, and *pride* and much *madness; these things* burned you to a coal.

Ου, μα Ζευς, αλλα κενοδοξια, και τυφος, και πολυς κορυζα· ουτος συ απαυθρακοω.

5. And the Lord said to Joshua, Lo I give into thy hand *Jericho*, and her *king*, *being powerful* in strength. Now do thou set thy soldiers in a circle round her.

Και ειπον Κυριος προς Ιησους, Ιδου εγω παραδιδωμι υποχειριον συ ὁ Ιεριχω, και ὁ βασιλευς αυτος, δυνατος ειμι εν ισχυς. Συ δε περισ'ημι[5] αυτος[d] ὁ μαχιμος κυκλος.

6. There, it is said that Ganymede being torn away, disappeared, *his brother* and *his lover dragging* him *contrary ways*.

Ενθα και ὁ Γανυμηδης αρπαζω[5], αφανης γινομαι[6] λογος, αυθελκω αυτος ὁ αδελφος και ὁ ερασ'ης.

7. And his mother said to

Και ειπον προς αυτος ἡ

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him, Son, why didst thou thus to us? behold thy *father* and *I grieving* and *sorrowing were seeking thee.*

μητηρ αυτος· Τεκνον, τι ποιεω εγω ουτως; ιδου ὁ πατηρ συ και εγω οδυναομαι και λυπεωμ ζητεω συ.

8. *Cyrus* et *Cyaxares* cum *instruxissent* (suos) *expectabant*, tanquam, si accederent hostes, *pugnaturi.*

9. *Neptunus*, et *Juno*, et *Minerva Machinabantur* vincere eum.

CHAP. XXIII.

Verbs transitive of *accusing*, *giving*, and their contraries; and those of *declaring* and *comparing*, with the genitive or dative, govern also the accusative.

Verbs of comparing, &c.
Verbs of accusing, &c. *Bell.*

1. YOU *should cast up to no person his misfortune;* for fortune is common, and the future is invisible.

Μηδεις συμφορα ονειδιζωδ· κοινος γαρ ὁ τυχη και ὁnc μελλωδ αορατος.

2. *He surrendered himself to Gylippus.*

Εκεινος εαυτου ὁ Γυλιππος παραδιδωμι.

3. *They show him those that are busy* there.

Δεικνυω αυτος ὁ εκει διατριβωδ.

4. First then, *I tell you my own opinion*, and from whence I was excited to the descent.

Και δη πρωτα, συ δειμι ὁ γνωμη ὁ εμος, και οθεν ὁρμαωs προς ὁ καταβασις.

5. *Do* not *accuse the people* of the Athenians *of folly*, before the Grecians.

Μηδε αιρεω παρανοια, ενωντιον ὁ Ελλην, ὁ δημος ὁ Αθηναιος.

6. Demosthenes and Diogenes have spoken well; the one calling rich and ignorant men, golden sheep; the other, *comparing them to figs* upon precipices.

Καλως και ὁ Δεμοσθενης και ὁ Διογενης· ὁ μεν χρυσιος προβατον καλεω ὁ πλουσιος και απαιδευτος ὁ δε, ὁ επι ὁ κρημνοςδ συκη απεικαζω αυτος.

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7. O Athenians, *I request this from you.*

Ω ανηρ Αθηναιος, ὑμας συ δεομαι.

8. *To give great* and *pompous epithets to trifling little circumstances*, would appear the same thing, as if a person *would put a great tragic mask upon an infant child.*

Ο μικρος πραγματιον περιτιθημι μεγας και σεμνος ονομα ὁ αυτος αν φαινω[md], ὡς ει τις τραγικος προσωπειον μεγας παις περιτιθημι[6] νηπιος.

9. In the Odyssea, a person *would compare Homer to the setting sun*, whose greatness remains, without his violence.

Εν ὁ Οδυσσεια, παρεικαζω[3d] τις αν καταδυνω[m] ὁ Ομηρος ἡλιος, ὡ διχα ὁ σφοδροτης, παραμενω ὁ μεγεθος.

10. ¶ If Critias and Alcibiades committed any transgression, the accuser *blames Socrates for this;* but because Socrates kept them temperate when they were young, does he seem to the accuser worthy of no praise?

Ει μεν τις πλημμελεω Κριτια και Αλκιβιαδης, ὑτος Σωκρατης ὁ κατηγορος αιτιαομαι· ὑτι δε νεος ημι[t] αυτος Σωκρατη παρασχω[2] σωφρων, ουδης επαινος δοκεω ὁ κατηγορος αξιος ημι;

11. But the Chaldeans came, entreating Cyrus *to make peace with them.*

Ο δε Χαλδαιος ηκω, δεομαι ὁ Κυρος ειρηνη ὁς ποιεω[5].

12. *I manifested* thy *name to the men, whom thou hast given to me* out of the world; thine they were, and *thou hast given them to me*, and they have kept thy word.

Φανερον ὁ ονομα συ ὁ ανθρωπος, ὁς διδωμι εγω εκ ὁ κοσμος· σος ημι, και εγω αυτος διδωμι, και ὁ λογος συ τηρεω.

13. What law is full of so much injustice and inhumanity, as *to deprive of grateful acknowledgment the person who has given* some of his property (to the state), and *has done* an humane and generous action.

Τις ημι νομος τοσουτος αδικια και μισανθρωπια μεστος, ὡστε ὁ διδωμι[6g] τις[1c] ὁ ιδιος[1], και ποιεω[5g] πραγμα φιλαν ρωπος και φιλοδωρος, ὁ χαρις αποστερεω.

14. Nam si *rebus animum intendas*, non propter civitates comperies ingloria cives esse, sed ipsum sane contrarium, propter viros artibus præstantes, eorum patrias fuisse nobilitatas.

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15. Quid hoc? ferisne, O Timon? Antestor O Hercules! hei! hei! *in jus voco te de vulnere* ad Areopagum.

16. *Clavum fortunæ* veteres *dedere; et basin globoqam pedibus subjecerunt;* oculis etiam (eam) privarunt.

CHAP. XXIV.

Verbs of *asking*, *teaching*, *clothing* and *concealing*; also verbs of *giving*, *hurting* and *accusing*, with their contraries, govern two accusatives.

Verba dandi, &c. *Eton.*
Sic et verba rogandi, &c.
Verba implendi, &c.
Verba dicendi, &c.
Verba connotantia, &c. *Wetten.*
Verbs of asking, &c. *Bell.*
Verba dicendi, &c. *Holmes.*

1. THE wicked always *work some evil to those who are* nearest them.

Ο πονηρος αει κακος τις[ne] εργαζομαι ὁ εγγυτατω αυτος εμιε.

2. The king said to the maid, *Ask of me* what *(thing)* you will, and I will give it you.

Ειπεν ὁ βασιλευς ὁ κορασιον, Αιτεω[5] εγω ὁ εαν (χρημα) θελω, και. διδωμι συ.

3. Come then, if I buy you, *what will you teach me?*

Φερω δη, ην πριαμαι συ, τις εγω διδασκω[3];

4. It is fit that men should bear such *things as they have done to others.*

Αναγκη ὁ ανθρωπος τοιουτος πασχω, οιοσπερ αν ὁ αλλος δραω[5].

5. They have passed a decree *to demand Pagasæ from him*, and have prevented him to fortify Magnesia.

Και Παγασαι απαιτεω αυτος ψηφιζω[p] και Μαγνησια κωλυω τειχιζω.

6. I never *said* nor *did any thing to him*, for which he was ashamed.

Ουδεποτε αυτος ουτε ειπα ουτε ποιεω ουδης, επι ὁς[d] αισχυνω[5].

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7. They *teach their servants arts*, frequently spending much money upon them, but they neglect themselves.

8. A person cannot *do his friends the most good* in war, any other way, than when seeming to be an enemy; nor can any one *hurt his enemies more*, than when seeming to be a friend.

9. ¶ Afterwards having observed Neoptolemus the actor becoming bold, and *doing the greatest evils to the state*, I having come in told it to you.

10. And in that day *ye shall ask me nothing*. Verily, verily I say unto you, that *whatever things ye shall ask from the Father* in my name, he will give them to you.

11. Our domestics *do to us those things*, which we did not expect to suffer from any of the barbarians; and you have those for enemies, whom you benefited most.

Ο μεν οικετης εκδιδασκω[m] τεχνη, παμπολυς τολλακις ως αυτος αργυριον αναλισκων, ἑαυτου δε αμελεω.

Ουτε αν φιλος τις ποιεω[5d], αλλως πως, πολυς αγαθος[p] εν πολεμος, η πολεμιος δοκεω εμι· ουτε αν εχθρος πολυς[p] βλαπτω[5d] αλλως πως, η φιλος δοκεω εμι.

Παλιν τοινυν κατειδον Νεοπτολεμος ὁ ὑποκριτης τυγχανω αδεια, κακος δε εργαζομαι ὁ μεγας ὁ πολις παρερχομαι[6] ηπον ως συ.

Και εν εκεινος ὁ ἡμερα, εγω ουκ ερωταω ουδεις. Αμην, αμην λεγω συ, ὁτι οσος αν αιτεω[5] ὁ πατης εν ὁ ονομα εγω, διδωμι[3] συ.

Ος δε προς μηδεις βαρβαρος πασχω[3] προσδοκεω[2], ἑυτος δραω εγω ὁ οικετης· και ὁς μαλιστα ευεργετεω, ἑυτος εχθρος εχω.

12. *Bonum aliquid facere in patriam* conatur.

13. *Pueros* et *ephebos contraria* his *docebatis*.

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CHAP. XXV.

Participles govern the case of their own verbs.

Participia regunt casus, &c. *Eton.*
Idem, est ac, &c. *Wetten.*
Participles govern, &c. *Bell.*
Participia servant regimen, &c. *Holmes.*

1. HOWEVER it is possible that one *giving trouble to the enemy, may afford safety to his friends.*

Ειμι δε αλλα παρεχω πραγμαp ὁ πολεμιοςp· ὁ φιλος ασφαλια παρεχω.

2. I *having seized some* of them, devoured them, as was right, being robbers.

Εγω συλλαμβανω6 αυτος τις, ὡσπερ εικος ημι, καταφαγω2 ληστης ειμι.

3. They, *seeing their masters obeying*, immediately obeyed.

Ο δε, ὁραω και ὁ δεσποτης πειθωm, ταχυ πειθωm2.

4. If any person thinks things contrary to me, *looking into* their *works*, he shall find them *bearing witness to my words.*

Ει δε τις ὁ εναντιος εγω γιγνωσκω, ὁ εργον αυτος επισκοπεω, ευρισκω αυτος μαρτυρεω ὁ εμος λογος.

5. *They having forgot the first things*, or rather indeed *the whole subject.*

Ο πρωτος επιλανθανομαι6, μαλλον δε και ὁ ὑποθεσις ὁλος.

6. ¶ Thinking that a man who had once taken a bribe, and been corrupted by money, could not remain a safe judge *of things useful to the state.*

Ηγεομαι ὁ απαξ λαμβανω6ε, και διαφθειρω ὑπο χρημαp, ουδε κριτης ετι ὁ συμφερω ασφαλης μενω ὁ πολις.

7. Then again talking of the great loss, which *had happened to us*; thinking that we should spend the rest of our life, as *having been deprived of a father.*

Τοτε δε αυ περι ὁ συμφορα6ε διεξημι6, ὁσος εγω γινομαι ημιd· ατεχνως ὑγεομαι, ὡσπερ πατης σλερεω5, διαγω3 ὁ επιτα βιος.

8. Wealth is rather the servant of evil than of good; *furnishing opportunity for indulgence*, and *enticing young men* to pleasures.

Πλουτος κακια μαλλον η καλοκαγαθια ὑπηρετης ειμι· εξουσια μεν ὁ ῥαθυμια παρασκευαζω, επι δε ὁ ἡδονη ὁ νεος παροκαλεω.

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9. Most of us are affected like Telemachus; for he, through inexperience, or rather ignorance of good, *having seen* Nestor's *house containing couches, tables, vestments, carpets*, and *pleasant wine*, did not call him happy, *who was provided with necessary and useful things;* but with Menelaus, *having beheld ivory, gold* and *amber*, he was struck with admiration.

Ο πολυς ὁυκ ὁ Τηλεμαχος[8] πασχω· και γαρ εκεινος, ὑπο απειριας[3], μαλλον δε απειροκαλιας ὁ μεν Νεστορος ιδων[6] οικιαν κλινην εχουσαν, τραπεζαν, ἱματιον, σἰτομιαν, οινον ἡδυν, ουκ μακαριζω[2] ὁ ευπορειν[21] ὁ αναγκαιος και χρησιμος· παρα δε ὁ Μενελαος θαυμας[5] ελεφας, και χρυσος, και ηλεκτρον, εκπλησσω[6].

10. Vidi reges et satrapas nostros, mendicantes apud eos, et *primas literas docentes.*

11. Plures futuri sunt *vos redarguentes*, quos nunc ego compescebam.

12. *Deos* et *heroas precati*, fines ita transierunt.

CHAP. XXVI.

Passive verbs take a genitive, of the agent, after them, which is governed by a preposition understood or expressed.

Passiva exigunt genitivum, &c. *Eton.*
Genitivum etiam cum, &c. *Wetten.*
Passive verbs will have, &c.
Sometimes the preposition, &c. *Bell.*
Passiva fere exigunt, &c. *Holmes.*

1. SUCH things *are done by bad poets* of themselves; and *by good ones*, for the actors.

Τοιουτος ποιεω, ὑπο μεν ὁ φαυλος ποιητης δια αυτος[2a]· ὑπο δε ὁ αγαθος, δια ὁ ὑποκριτης.

2. They *are named* philosophers *by us.*

Φιλοσοφος προς εγω ονομαζω.

3. It is one of the most shameful things, that we should be seen

Ειμι ὁ αισχρος[2], μη μονον πολις[2] και τοπος, ὁ

throwing away, not only the cities and places, of which we were once possessors, but even the auxiliaries and opportunities *that were furnished by fortune.*

4. No action of any account *was done by them.*

5. I seek truth, *by which* no person *was* ever *injured;* but he is injured who remains in his error and ignorance.

6. He *has been honoured by God* and *by men.*

7. I was thus *taught by my country* and *yours,* to submit to my seniors, not only brothers, but citizens also.

8. ¶ Quintianus having taken his stand, in the entrance of the amphitheatre, having drawn his small sword, rushed suddenly on Commodus, and called out with a loud voice, *that he had been sent* to him *by the senate;* and not having quickly wounded him, but whilst he delayed about the uttering of the words and showing of his sword, *being seized by the* king's *life guards,* he suffered punishment for his madness.

9. The people were destroyed, not only *being beat down by the soldiers,* or *trampled upon by the horses,* but also *being oppressed by the multitude.*

10. Pertinax having said such things, encouraged the senate

ἐμι ποτε κυριος, φαινω προ-ημι[m], αλλα και ὁ ὑπο ὁ τυχη παρασκευαζω[5g] συμμαχος τε και καιρος.

Περασσω[5] απο αυτος ουδεις εργον αξιολογος.

Ζητεω ὁ αληθεια, ὑπο ὃς ουδεις πωποτε βλαπτω[6]· βλαπτω δε ὁ επιμενω[8] επι ὁ ἑαυτου απατη[8] και αγνοια.

Προς Θεος και προς ανθρωπος τιμαω.

Παιδευω[5] ὑτως ὑπο ὁ εμος τε και ὑμετερος πατρις, ὁ πρεσβυς, ου μονον αδελφος, αλλα και πολιτης ὑπηκοω.

Υφισ-ημι[6] ὁ Κϋιντιανος, εν ὁ ὁ αμφιθεατρον ισοδος, γυμνοω[5] ὁ ξιφιδιον επερχομαι[6] τε αιφνιδιως ὁ Κομμοδος[d], και μεγας Φωνη προηπτον, ὑπο ὁ συγκλητος αυτος[ci] επιπεμπω τιτρωσκω[5f] μη φθανω[5g], αλλα εν ὁς περι ὁ ὁ ῥημα προφορα[a] ασχολεω[p2], και ὁ δεξις, ὁ ξιφος, συλλαμβανω[5] ὑπο ὁ σωματοφυλαξ ὁ βασιλευς, δικη αγοια ὑπεσχω[6].

Φθειρω[2] ὁ δημος ου μονον βαλλω ὑπο ὁ στρατιωτης, ουδε πατεω ὑπο ὁ ἱππος, αλλα και ὑπο ὁ πληθος ωθεω.

Τοιουτος ὁ Περτιναξ ειπων, ὑπερηδω τε ὁ συγκλη-

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very much, and *being applauded by all*, and having received all honour and reverence from them, he returned into the royal court.

τος βουλη, και προς παν ιυφημ ζω[5], παρ τε τιμη[8] και αιδως παρα αυτος τυγχανω[6], ης ὁ βασιλικος επανερχομαι[6] αυλη.

11. *Superatus a morte.*

12. Oportebat quidem me forsan prolixa dicere, quoad tam multa *a te accusatum.*

CHAP. XXVII.

The accusative is often put absolutely, κατα being understood.

Adjectiva si subintelligatur κατα, &c.
Quædam nomina, &c.
Passiva per synecdochen, &c.
Ubique locus est, &c. *Eton.*
Plurima nomina post se habent, &c.
Verba jurandi, &c. *Wetten.*
To the genitive of measure, &c.
Many adjectives have an accusative, &c.
Many verbs, both in the active, &c.
The passives of such active, &c.
The participles of, &c. *Bell.*
Accusativum regunt quæ, &c.
Passiva regunt accusativum, &c. *Holmes.*

1. SOME persons without crowns, appear to have *their legs* and *heads* torn.

2. Wilt thou kill me, *as* thou killedst the Egyptian yesterday?

3. I feel pain *in my head.*

4. No one of men is wise *in all things.*

Ὁ δε ασϊεφανωτος, ὁ κνημη και ὁ κεφαλη δοκεω τριβω[7].

Μη αναιρεω[4] εγω συ θελω, ὡς τροπος αναιρεω[6] εχθες ὁ Αιγυπτιος;

Αλγεω ὁ κεφαλη.

Ουδεις ανθρωπος αυτος απας σοφος.

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5. A stone of an hundred feet *in length.*

6. Having been deprived of *the empire.*

7. I venture to be wise, *as to human wisdom.*

8. Or who, being a slave to pleasures, would not be shamefully affected, both *in body* and *mind?*

9. ¶ Homer is worthy to be praised *for many other things*, and especially because he alone of the poets knows what it becomes him to do.

10. Gadatas, *with his wound* tied up, met him as he went.

11. Into whatsoever city you will have come, you will be meaner than the citizens, *in all things.*

12. One of them was advising me to take pleasure *in every thing*, and to pursue this alone above all; for that this was happiness.

13. Endeavour to be laborious *in your body*, and wise *in your mind;* that with the one you may be able to execute your designs, and with the other may know to foresee useful things.

14. Do not disturb nor examine him; for he is drunk, so that he could not answer you, stammering *with his tongue.*

15. I saw a fair woman, and very long *as to her neck*, so that

Λιθος ὁ μεν μηκος πους[c] ἑκατον.

Αφαιρεω[5] ὁ αρχη.

Ο ανθρωπινος σοφια, κινδυνευω εμι σοφος.

Η τις ουκ αν, ὁ ηδονη δουλευω. αισχρως διατιθημι[5d], και ὁ σωμα και ὁ ψυχη;

Ομηρος αλλος τε πολυς αξιος επαινεω, και δη και ὁτι, μονος ὁ ποιητης, ουκ αγνοεω ὁς δη ποιεω αυτος.

Πορευομαι[g] αυτος ηδη ὁ Γαδατας, επιδεω[7g] ὁ τραυμα απανταω[2].

Εις ὁποιος αν πολις αφικνεομαι[6], ὁ πολιτης, πας, μικρος εμι.

Ο μεν αυτος παραινεω ὁ πας ηδομαι, και μονος ουτος εκ πας μετεμι ουτος γαρ εμι ὁ ευδαιμων[ng].

Πειραω[m] ὁ μεν σωμα εμι φι οπονος[ll], ὁ δε ψυχη φιλοσοφος· ινα ὁ μεν επιτελεω δυναμαι ὁ[n] δοκεω[5g], ὁ δε προοραω επισταμαι ὁ συμφερω[g].

Μη ενοχλεω αυτος μηδε ανακρινω· μεθυω γαρ, ωστε ουκ αν αποκρινομαι[3d] συ, ὁ γλωσσα διολισθαινω.

Εωω[2] λευκος μεν τις, και επιμηκης ὁ τραχηλος,

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she seemed to be the daughter of a swan.

16. The man appears magnanimous *in his life*, and correct *in his knowledge*.

17. Because the barbarians are more slavish *in their manners* than the Grecians, and those of Asia than those of Europe, they remain under the despotic government, *in nothing* murmuring.

18. Timæus is full of the other fault, (I mean the frigid style;) a man, *in other things*, well enough.

19. The keen and ready witted are, *for the most part*, readily excited to passions; and are borne along bounding, as ships without ballast.

20. The one was laborious and manlike, squalid *as to her hair*, full of hardness *as to her hands*, girt up *as to her robe*, full of dust, as my uncle was, when he polished the stones; the other was very handsome, neat *as to her dress*, and graceful *as to her gesture*.

21. Moreover, *as* some of the letters are vowels, which perfect a sound by themselves; *so* we may remark of expressions themselves; some of them, *in the manner* of vowels, are of themselves expressive.

22. I hope, if you turn yourself *to the way* towards virtue, ὡς ικαζω κυκνος θυγατηρ εμι.

Φαινωm ὁ ανηρ ὁ μεν ζωη ὑψηλοφρων, ὁ δε γνωσις ακριβης.

Δια δ'ne δουλικοςn ημι ὁ ηθος ὁ μεν βαρβαρος ὁ Ελλην, ὁ δε περι ὁ Ασιαs ὁ περι ὁ Ευρωπη, ὑπομενω ὁ δεσποτικος αρχη, ουδωςne δυσχεραι ω.

Ο ἑτερος ne, (λεγω δε ὁ ψυχροςs,) πληρης ὁ Τιμαιος· ανηρ, ὁ μεν αλλος, ικανος.

Ο τε οξυς και αγχινοος, ὡ ὁ πολυςpne, και προς ὁ οργη οξυρροπος ειμι· και ατ'ω φερω, ὡσπερ ὁ ανεμματισ'λοιον.

Ε.μι ὁ μεν εργατικος και ανδρικος, και αυχμηρος ὁ κομη, ὁ χειρ τυλος p ανα-πλεως, διαζωνυμι 7k ὁ εσθης, τιτανος καταγεμω g, ὁ.ος ειμι ὁ θειος, ὁποτε ξεω d ὁ λιθος· ὁ ετερος δε μαλιc ευ-προσωπος, και ὁ σχη.ca ευπρεπης, και κοσμιος ὁ αναβολη.

Ετι ὁς τροπος ὁ σ'οι-χειον ὁ μεν ειμι φωνης, ὁς και κατα ἑαυτου φωνη απο-τελεω· ὁ αυτος τροπος ειμι επινοεω 5 και επι ὁ λεξις g· ὁ μεν αυτος, τροπος τις ὁ φωνηεις, ρητος ειμι.

Ελπιζω, ει ὁ προς ὁ αρετη ὁδος τρεπω 6a, σφε-

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that you will be an admirably good performer of good and honourable things.

δρα αν συ ὁ καλος και σεμνος εργατης αγαθος γινομαι[6].

23. Harum artium ego jamdudum cupidus sum; præsertim si suffecerit mihi eadem scientia, ad homines bonos *quoad animos*, et pulchros *quoad corpora*.

CHAP. XXVIII.

Neuters in the plural have commonly verbs singular.

Neutra pluralia gaudent, &c. *Eton.*
Neutrum plurale gaudet, &c. *Wetten.*
A neuter plural is generally, &c. *Bell.*
Nomen neutrum plurale, &c. *Holmes.*

1. THE *animals run.*

2. *Things are* plainer, when compared together.

3. *All things* which the Father hath *are* mine.

4. Do you not know that your *bodies are* members of Christ?

5. *What* then *are* these things?

6. Not *things*, but their *opinions* of things *trouble* men.

7. *The good things* which you promised to do to us, when you received the money, *have been accomplished* by you already.

8. *The sheep follow* him, because they know his voice.

9. How *are the things* not good, which men receive from fortune? or again, how *are the contrary things* not bad?

Ζωον τρεχω.

Παραλληλος ειμι φανερος.

Πας ὁσος εχω ὁ πατης εμος εἰσι.

Ουκ ειδω[m7] ὁ τι ὁ σωμα συ μελος Χρισ'ου ειμι;

Ουτος ουν τις ειμι;

Ταρασσω ὁ ανθρωπος, ου ὁ πραγμα, αλλα ὁ περι ὁ πραγματ' δογμα.

Ος ὑπισχνεομαι[2] ποιεω[3] αγαθος εγω, ὁτε λαμβανω[2] ὁ χρημα[P], αποτελεω συ ηδη.

Ο προβατον αυτος ακολευθεω, ὁτι ειδεω[m7] ὁ φωνη αυτος.

Πως ουκ ειμι αγαθος, ὁσος λαμβανω ὁ ανθρωπος παρα ὁ τυχη; η παλιν, ὁ εναντιος πως ουκ ειμι κακος;

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10. ¶ Ye use the earth and sky for an house, and ye have as many couches as there can be beds on the earth; and ye reckon as your coverings, not all the wool that *sheep produce*, but all the bushes that *the mountains* and *the plains send forth*.

Οικια μεν χρωμαι γης τε και ουρανος, κλινη δε συ εμοι οσος γινομαι[6] αν ευνη επι γαιᾳ· στρωμα δε νομιζω, ουκ οσος προβατον φυω ερι[ον]ρ, αλλα οσος φρυγανον ορος τε και πεδιον ανιημι.

11. Whoever knows good and bad tragedy, knows also epics; for *the qualities* which the epopœia has, *are* in tragedy.

Οστις περι τραγωδιας ηδεω[m7] σπουδαιος και φαυλος, ειδεν και περι επος ὁς μεν γαρ αποποιᾳ εχω, υπαρχω ὁ τραγωδια.

12. Riches, honours, titles, crowns, and *whatever other things have* their outside decked in theatrical splendour, cannot to a wise man seem exceeding good things, the very despising of which is no moderate excellence.

Πλουτος, τιμη, δοξα, τυραννις, και οσος δη αλλος εχω πολυς ὁ εξωθεν προσληραγωδεω[p1]ε, ουκ αν οιχε φρονιμος δοκεω[5d] αγαθος υπερβαλλω[ε], ὁς αυτος[ne] ὁ περιφρονεω[f] αγαθος[ne] ου μετριος.

13. I shall relate how *each* of these things *have been done*, according to their times.

Ως εκαστος ουτος πρασσω, κατα χρονος, διηγεομαι.

14. *Let these things be sufficient* for you, *let them* always *be* as principles.

Ουτος συ αρκεω, και δογμα ειμι.

15. Let silence generally prevail, or *let necessary things be spoken*, and in few words.

Σιωπη ὁ πολυ ειμι, η λαλεω ὁ αναγκαιος, και δια ολιγος[ε].

16. And it shall be, when ye shall have sounded with the trumpet, let all the people shout together, and whilst they are shouting, *the walls* of the city *shall fall* of their own accord, and all the people shall enter, each one rushing forward into the city.

Και ειμι, ὡς, αν σαλπιζω ὁ σαλπιγξ, ανακραζω[6] πας ὁ λαος ὁμα, και ανακραζω[6] αυτος, πιπτω[m] αυτοματος ὁ τειχος ὁ πολις, και εισερχομαι πας ὁ λαος, ὁρμαω[s] εκαστος κατα προσωπον εις ὁ πολις.

17. Domus quidem tibi bene habet, et *mancipia* om-

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nia, et equi sane, et canes, et *prædia*, et quæcunque possides pulchre *disposita sunt*.

18. O stulti, nescientes quantis terminis *negotia* mortuorum et vivorum *discreta sunt*, et *qualia sunt* apud nos.

CHAP. XXIX.

The primitive pronoun is used in the genitive, instead of the possessive pronoun.

The genitives of primitive, &c. *Bell.*
Græci substantivo sæpe, &c. *Holmes.*

1. THEN Jesus said, Let thou her alone, she has kept it until the day of *my* burial.

2. Fear not, daughter of Sion, lo! *thy* King cometh, sitting upon the colt of an ass.

3. And that they may not gladly see the place where they killed *our* auxiliaries.

4. And the steward said in himself, What shall I do, since *my* Lord takes *my* stewardship away? I am not able to dig, I am ashamed to beg.

5. You say right, for I cured *your* burns, when lately you came up half burned.

6. ¶ Do you then *my* son, be strong in the grace which is in Jesus Christ.

7. If ye keep *my* command-

Ειπον ουν ὁ Ιησους, Αφιημι[6] αυτος, ης ὁ ἡμερα ὁ ενταφιασμος εγω τηρεω αυτος.

Μη φοβεω, θυγατηρ Σιων, ιδου, ὁ βασιλευς συ ερχομαι, καθημαι επι πωλος[z] ονος.

Και ὁπως γε μηδε ὁ χωριον ἰδεως ὁραω, ενθα κατακαινω[2] εγω ὁ συμμαχος.

Ειπον δε εν ἑαυτου ὁ οικονομος· Τις ποιεω, ὁτι ὁ Κυριος εγω αφαιρεω[m] ὁ οικονομια εγω; σκαπτω ουκ ισχυω, επαιτεω αισχυνομαι.

Ευ λεγω, ὁτι συ ὁ εγκαυμα ιαομαι, ὁτε πρωην ανηρχομαι[6] ἡμιφλεκτος.

Συ ουν, τεκνον εγω, ενδυναμοω[m] εν ὁ χαρις ὁ[d] εν Χριστος Ιησους.

Εαν ὁ εντολη εγω τηρεω[5],

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ments ye shall remain in *my* love; as I have kept *my* Father's commandments, and I remain in his love.

8. Now *my* soul is troubled, and what shall I say? Father, save me from this hour; but, for this did I come to this hour. Father, glorify *thy* name. Then did a voice come from heaven; I have glorified it and will again glorify it.

9. And the book of this law shall not depart out of *thy* mouth, and thou shalt meditate in it, by day and by night, that thou mayest know to do all the things that are written; then shalt thou be directed right, and thou shalt rightly direct *thy* ways, and then shalt thou understand.

μενω εν ὁ αγαπη εγω· και θως εγω ὁ εντολη ὁ πατης εγω τηρεω, και μενω αυτος εν ὁ αγαπη.

Νυν ὁ ψυχη εγω ταρασσω[7], και τις ειπω; Πατηρ, σωζω[5] εγω εκ ὁ ὡρα ὑτος· αλλα, δια ὑτος[a] ερχομαι εις ὁ ὡρα ὑτος. Πατηρ, δοξαζω[5] συ ὁ ονομα. Εχομαι ουν φωνη εκ ὁ ουρανος, Και δοξαζω[5] και παλιν δοξαζω[3].

Και ουκ αφισημι[m] ὁ βιβλος ὁ νομος ὑτος εκ ὁ σλομα συ, και μελεταω εν αυτος, ημερα και νυξ, ινα ηδω ποιεω πας ὁ γραφω[7g] τοΐε ευοδοω, και ευοδοω ὁ ὁδος συ, και τοτε συνιημι.

10. Num major es patre *nostro*?
11. Filius *tuus* vivit.

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CHAP. XXX.

An impersonal verb governs the dative.

Χρη, πρεπει and δει, *it behoveth*, govern the accusative, with the infinitive.

Δει and χρη, signifying *necessity* or *want*, ελλειπει, μελει, διαφερει, μετεστι, ενδεχεται, with their compounds, govern the genitive and dative.

Impersonalia exigunt, &c. *Eton.*
Idem est manente, &c.
Quod ad particularia, &c. *Wetten.*
Impersonal verbs govern, &c. *Bell.*
Huc referantur, &c.
But δει, χρη, &c. *Holmes.*

1. WHO *ought to seek* for death, as the remedy of the troubles in age.

Ος[P] χρη διωκειν ὁ θανατος, ὡς ὁ εν ὁ γηρας κακος φαρμακον.

2. The definition is entirely worthy of praise, as having all things which *a good definition should have.*

Παν επαινος αξιος ὁ ὁρος, ὡς πας εχω ὁσος δη υγιης ὁρος εχοι.

3. But *should* not *Vulcan pity* Achilles, being the son of Thetis?

Ο Ηφαιστος δε ου δη[2] ελεειν[3], Θετις υιος ἁμι, ὁ Αχιλλευς;

4. And he said this, not that *he cared* about the poor, but because he was a thief, and had the bag, and carried the things that were put in it.

Ειπον δε ουτος, ουχ ὁτι περι ὁ πτωχος[E] μελη αυτος, αλλα ὁτι κλεπτης ἡμι, και ὁ γλωσσοκομον εχω, και ὁ βαλλω[I] βαστιζω[2].

5. Tell me plainly thus, what is this dress? or what *need had you of the journey* down?

Λεγω ουτως πως απλως, τις ὁ στολη; τις[NE] συ ὁ κατω πορευεσθαι δη[5];

6. *I have a share in the service.*

Εμαυτου μετεστι ὁ διακονια.

7. My friends, an excellent man is come to us; for *all men ought* now *to know* this man's deeds.

Ανηρ Φιλος, ηκω εγω ανηρ αγαθος· νυν γαρ ηδη πας ανθρωπος δει ειδω[7] ὁ ουτος εργον.

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8. *I do* not *repent* that I killed your son, but that I did not kill you also.

9. You say a pleasant thing, if *I must* first *become* a musician and then *be* a wise man.

10. It has been written, Thou shalt not muzzle the ox treading out the corn. *Does* not *God care* about the oxen?

11. *I do* not *care about you.*

12. *Children ought to inherit* as well their parents' friendship, as their fortune.

13. There was no one remedy, so to say, which *they ought to apply in order to do good;* for what was useful to one, injured another.

14. *It is* less *allowable for princes*, than *for private persons*, to be unjust.

15. If you appear to them to speak the truth, *you will have* no *need of any things*, but go away, having taken your own things.

16. ¶ For he having a navy, *we need swift galleys*, that our force may sail safely.

17. I shall try to make *him*, who gave these things to us, never *to repent of his journey* to me.

18. *You must hate* those who write things contrary to law, and *think* no one of such things

Ουχ ὁτι αποκτανω συ ὁ υἱος μεταμελει εγω, αλλα ὁτι ου και συ προσαποκτανω.

Καριεις λεγω, ει προτερον κιθαρῳδος γινομαι[6g], και ὁτα ειμι[2g] σοφος χρη.

Γεγραφω· Ου φιμοω βους αλοαω Ου περι ὁ βους[2g] μελει ὁ Θεος;

Ουδεις[nc] εγω μελει συ[p].

Πρεπει ὁ παις, ὡσπερ ὁ ουσια, ουτω και ὁ φιλια ὁ πατρικος κληρονομεω.

Εις ουδεις καθισ'ημι[26] ιαμα, ὡς ειπον, ὁς τις χρη[e] προσφερω[2g] ωφελεω· ὁ γαρ ὁ ξυνενεγκων, αλλος ουτος βλαπτω[2].

Ο βασιλευς ἡττον εξεστιν αδικεω[2], η ὁ ἰδιωτης.

Αν δοκεω αληθης[p] λεγω εκεινος, ουδεις[2] συ δει πραγμα, αλλα λαμβανω[6], απιμι, ὁ σεαυτου.

Δει γαρ, εχω εκεινος ναυτικος, και ταχυς τριηρης εγω, ὁπως ασφαλως ὁ δυναμις πλεω.

Ο μεν ουτος διδωμι εγω, πειραω[m] ποιεω, μηποτε μεταμελη[5] ὁ προς εγω ὁδος.

Χρη συ[pl] μισεω ὁ ὁ παρανομος γραφω, και μηδεις μικρος ἡγεομαι εμι ὁ τοι-

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to be small, but every one exceedingly great.

19. *It becomes all persons* to make libations, and to sacrifice, and offer first fruits, chastely, and not disorderly, nor carelessly, nor meanly, nor beyond their ability.

20. Philip says to him, Lord, show us the Father, and *it is enough for us.* Jesus says to him, Am I so long with you, and thou hast not known me?

21. Sending out the sheep one by one into the pasture, having commanded the ram, what things *he had to do* for me.

22. *You may* use, as winter quarters for the army, Lemnos, and Thasos, and Sciathos, and the other islands in this place; in which there are harbours, and corn, and all things which *are necessary for armies.*

23. For Jupiter, having begot Hercules and Tantalus, made the one immortal, on account of his virtue, and punished the other with the severest sufferings, upon account of his wickedness; of which examples *we, making use, should aim at* excellence.

24. The people answered to him, We have heard from the law, that Christ remains for ever; and how dost thou say

ουτος, αλλα εκαστος υπερ-
μεγεθης.

Σπενδω, και θυω, και
απαρχομαι, εκαστος[pl] προ-
σηκει, καθαρως, και μη επι-
σεσυρμενως, μηδε αμελως,
μηδε γλισχρως, μηδε υπερ
δυναμις[a].

Λεγω αυτος Φιλιππος,
Κυριος, δειξον μοι[5] τον πα-
τερα, και αρκει ημιν. Λεγει
αυτος ο Ιησους, Τοσουτος
χρονος μετα συ[pl] εμοι, και
ου γινωσκεις με;

Μονος παρειμι[6] ο προ-
βατον εις ο νομη, εντελλω[m5]
ο κριος, οσος χρη[2] πρασ-
σω αυτος υπερ εμου[g].

Υπαρχει συ[pl] χειμαδος
μεν χρωμαι ο δυναμις,
Λημνος, και Θασος, και
Σκιαθος, και ο αλλος ο εν
ουτος ο τοπος νησος· εν οις
και λιμην, και σιτος, και ος[a]
χρη στρατευμα πας υπαρ-
χει[w].

Ζευς γαρ Ηρακλεης και
Τανταλος γενναω[5], ο μεν,
δια ο αρετη[a], αθανατος ποι-
εω, ο δε, δια ο κακια, ο με-
γας τιμωρια κολαζω· ος
χρη παραδειγμα χρωμαι,
οργω[m] ο καλοκαγαθια[g].

Αποκρινομαι[p] αυτος ο
οχλος, Εγω ακουω[5] εκ ο
νομος, οτι ο Χριστος μενει
εις ο αιων· και πως συ λεγει

that *the son* of man *must be lifted up?* who is this son of man?

ὁτι δει ὐψωθ[3] ὁ ὑιος ὁ ανθρωπος; τις εστι ουτος ὁ ὑιος ὁ ανθρωπος;

25. Moreover in the winter, *it is* not *enough for them* to cover only the head, and body and feet; but on the extremities of their hands they have rough gloves.

Αλλα μεν και εν ὁ χειμων, ου μονον κεφαλη, και σωμα, και πους αρκει αυτος σκεπαζω[p7]· αλλα και περι ακρος ὁ χαρ[d] χειρις δασυς εχω.

26. How then will you be of no consequence? *who are required to be* of consequence in those things alone that are in your power, in which *you may* be most worthy.

Πως δε ουδεις ουδαμος[t] εμαι; ὁς εν μονος ειμι τις δει ὁ ετι συ[d], εν ὁς εξισθι συ εμοι πολυς άξιος.

27. If he who censures those who write to instruct, would consider these things particularly, *I think* he would no longer take the contemplation of the present subjects to be superfluous and useless.

Ει ουτος επιλογιζομαι[5] κατα εαυτου[pue], ὁ ὁ χρησ-ιμαθων επιτιμαω[ξ], ουκ αν ετι, εγω δοκει, περισσος και αχρησ-ιος ὁ επι ὁ προκειμαι[ξ] ἡγουμαι[5d] θεωρια.

28. *We must learn* from nothing else than art, this most important thing, that there are some of the things in writing, which depend on nature alone.

Ουδε κυριος τι πλει αυτος, ὁ αμι τις ὁ εν λογος[pl] επι μονος ὁ Φυσις[d], ουκ αλλοθεν εγω, η παρα ὁ τεχνη εκ-μανθανω[6] δει.

29. It is doubtful whether *those animals which are called irrational have* not *some share of reason;* for perhaps although all partake not of that which is uttered by the voice, which they name enunciative, yet they do of that which is in the mind, which they call internal, some more, and some less.

Ει μεν μηδολως λογος μετεσι[b] ὁ αλογος ονομαζω[ξ] ζωον, αδηλος ειμι· ισως γαρ, κ και του μη κατα ὁ Φωνη, αλλα ὁγε κατα ὁ Ψυχη, ὁς ενδιαθετος καλεω, μετεχω πας[nc], ὁ μεν μαλλον, ὁ δε ἡττον.

30. Si bonum amicum paraturi simus, *nos ipsos bonos oportet esse*, et *dicere* bona et *facere*.

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31. Sive æs, sive aurum dicaveris, aliis quidem aliquando possessionem et prædam dicaveris; *deo* vero parva *est cura aurificum vestrorum.*

CHAP. XXXI.

A substantive with a participle, whose case depends upon no other word, is put in the genitive absolute; sometimes, by the Attics, in the accusative, very seldom in the dative.

Quibuslibet verbis additur, &c.
Et Attice accusativus, &c. *Eton.*
Genitivus absolute, &c. *Wetten.*
A substantive with a participle, &c. *Bell.*
Ablativus absolute sumptus, &c.
Sometimes an accusative, &c. *Holmes.*

1. THE *daughter* of Herodias *having entered*, and *danced*, and *pleased* Herod and those that sat with him, the king said to the damsel, Ask of me whatsoever you will, and I will give it to you.

2. Son, how will you learn justice here, your *masters being* there?

3. *Delos being purified* by the Athenians, in this war, and *the sepulchres having been removed;* as many as were of those who had died in the island, above the half appeared to be Carians.

4. When you see any one weeping in grief, either *when his son is going abroad*, or *when he has lost* his property, beware least the appearance may take you in.

Εισερχομαι[6] ὁ θυγατηρ ὁ Ηρωδια, και ορχεομαι[5], και αρεσκω ὁ Ηρωδης και ὁ συνανακειμαι· ειπον ὁ βασιλευς ὁ κορασιον, αιτεω[5] εγω ὁς εαν θελω, και διδωμι[3] συ.

Ο δικαιοσυνη, ω παις, πως μανθανω[m3] ενθαδε, εκει ειμι συ[d] ὁ διδασκαλος;

Δηλος καθαιρω ὑπο Αθηναιος εν ὁδε ὁ πολεμος, και ὁ θηκη αναιρεω[5]· ὁσος ειμι ὁ θνησκω[g] εν ὁ νησος, ὑπερ ἡμισυς Καρ φαινω[p6].

Οταν κλαιω ειδω[6] τις εν πενθος, η αποδημεω τεκνον, η απολλυμι ὁπλα ἑαυτου, προσεχω μη συ ὁ φαντασια συναρπαζω[5].

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5. *When God gives his assistance*, malice has no power; and *when he does* not *give it*, labour is of no use.

6. The Grecians *having three fleets worth* attention; *that which* you have, and *ours*, and *that* of the Corinthians.

7. The sum of all these is, *almost*, fifteen talents.

8. *The year being past.*

9. *The man having done* this.

10. ¶ *Having before shown the things*, which make writings great and sublime, it is manifest, that the contrary of these will make them mean and vulgar.

11. *Two things being good* to all men; *the leading one*, and *greatest* of all, *to be successful; the other, less* than this, but *the greatest* of other things, *to intend* well.

12. *The earth being torn open* from its depths, *Tartarus itself exposed to view*, and *the whole world receiving* a commotion and a rent; all things together, heaven, hell, things mortal and immortal, together combat and share the danger in the fight.

13. I remember, not long since, how he was quite terrified, and this too, *they being but three.*

14. And *it being evening* on that day, the first of the week, and *the doors being shut*, where the disciples were, for fear of

Θεος διδωμι, μηδεις ισχυω φθονος· και μη διδωμι, μηδεις ισχυω πονος.

Τρεις[a] ειμι λογος αξιος ὁ Ελλην ναυτικον· ὁ παρα συ, και ὁ ἡμετερος, και ὁ Κορινθιος.

Ουτος κεφαλαιον πας γιγνομαι, μικρος λειπω, πεντεκαιδεκα ταλαντον.

Παρειμι[b] ενιαυτος[c].

Ως ὁ ανηρ[a] ουτος ποιεω.

Προ ὑποδεικνυμι ὁ, ὁσος ευγενης και ὑψηλος εργαζομαι ὁ λογος, δηλος, ὡς· ὁ εναντιος[p] ουτος ταπεινος ποιεω[z] και ασχημων.

Δυο αγαθος ειμι πας ανθρωπος· ὁ μεν ἡγεομαι, και μεγας πας, ὁ ευτυχεω[a]· ὁ δε, ελαχυς μεν ουτος, ὁ δε αλλος μεγας, ὁ καλως βουλευομαι.

Αναρρηγνυμι μεν εκ βαθρος γεα, αυτος δε γυμνοω Ταρταρος, αναλοπτη δε ὁλος και διασεισις ὁ κοσμος λαμβανω· πας ἁμα, ουρανος, ᾅδης, ὁ θνητος, ὁ αθανατος, ἁμα ὁ τοτε συμπολεμεω και συγκινδυνευω μαχη.

Μναομαι[7] συ προ πολυς, ὡς παντοιως ημι δεδω[mf]g, και ουτος[ne], τρεις ειμι[a].

Ειμι δε οψια ὁ ἡμερα εκεινος, ὁ εις ὁ σαββατον[p], και ὁ θυρα κλειω[7], ὁπου ειμι ὁ μαθητης, δια ὁ φο-

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the Jews, Jesus came into the midst, and stood, and he says to them, Peace be to you.

15. At last, *many corpses lying* upon each other in the river, and *the army being destroyed, partly* in the river, and *partly*, if any escaped, by the cavalry, Nicias surrenders himself to Gylippus.

16. He prayed to the gods simply to give the things that were good, as *the gods know* best, what kind of things are good.

17. If you esteem a pot, remember that it is but a pot that you esteem; and thus, *when it is broken*, you will not be troubled; if you dearly love your son or wife, that you love but a mortal; and thus, *when he dies*, you will not be troubled.

18. They who are able purchase servants, that they may have them as fellow labourers; and acquire friends, as needing assistants; but they neglect their brothers, as if *friends could be made* of citizens, and not *made* of brothers.

19. And now *the play being over*, each of them having stripped off that gilded dress, and having put off his mask, and come down from his buskins, goes about poor and humble.

θος[2] ὁ Ιουδαιος, ερχομαι Ιησους, και ἱστημι[6], ης ὁ μεσος[ne] και λεγω αυτος, Ειρηνη συ.

Τελος δε, νεκρος τε πολυς επι αλληλων[d] ηδη κειμαι εν ὁ ποταμος, και διαφθειρω[g7] ὁ στρατευμα, ὁ μεν, κατα ὁ ποταμος[a], ὁ δε, και ὁ τις[ne] διαφευγω[6d] ὑπο ὁ ἱππευς[g], ὁ Νικιας Γυλιππος ἑαυτου παραδιδωμι.

Ευχομαι[2] προς ὁ Θεος ἁπλως ὁ αγαθος δἰδωμι, ὡς ὁ θεος[a] καλλιστα ἡδεω[7], ὁποιος αγαθος ειμι.

Αν χυτρα στεργω, μιμνησκομαι[7] ὁτι χυτρα στεργω· καταγνυμι[6] γαρ αυτος, ου ταρασσω[3]· αν τα δἰδιον σεαυτου καταφιλεω· ἡ γυνη, ὁτι ανθρωπος καταφιλεω· αποθνησκω[6] γαρ αυτος, ου ταρασσω.

Οικετης μεν ὁ δυναμαι[k] ωνεομαι, ἱνα συνεργος ἐχω· και φιλος κτασμαι, ὡς βοηθος δεομαι· ὁ δε αδελφος[k] αμελεω, ὡσπερ εκ πολιτης μεν γιγνομαι φιλος[a], ἐξ αδελφος δε ου γιγνομαι.

Ηδη δε περας ἐχω ὁ δραμα, αποδυμι[m5] ἑκαστος αυτος· ὁ χρυσοπαστος εκεινος εσθης, και ὁ προσωπιον αποτιθημι[m6], και καταβαινω[6] απο ὁ εμβατης, πενης και ταπεινος περιερχομαι.

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20. *Illa* hæc adhuc *dicente*, non expectavi ego finem verborum.

21. *His expositis*, felicitas in laudabilibus sit, an potius in honorabilibus rebus, videamus.

22. Hunc igitur Pertinacem, *nocte intempesta*, sopore *correptis omnibus*, Lætus atque Electus adeunt.

CHAP. XXXII.

The time *when* is commonly put in the genitive, sometimes in the dative; *how long* in the accusative.

Quæ significant partem, &c. *Eton.*
Similiter et nomen, &c. *Wetten.*
Nouns of, &c.
Time is sometimes, &c. *Bell.*
Nomen temporis, &c. *Holmes.*

1. DURING *the night* they were marching thus.

Ο νυξ ουτως πορευομαι.

2. Before they were *many days* in Attica, the sickness began first to be among the Athenians.

Ειμι αυτος ου πολυς πω ημερα εν ὁ Ατλικη, ὁ νοσος πρωτον αρχωm γινομαι6 ὁ Αθηναιος[d].

3. In which time Moses was born, and was pleasing to God; who was nourished *during three months*, in his father's house.

Εν ὁς καιρος γενναω Μωσης, και ημι αστειος· ὁ Θεος· ὁς ανατρεφω6 μην τρις, εν ὁ οικος ὁ πατηρ.

4. Cyrus wept in silence *for some time*, and then spoke.

Ο Κυρος χρονος μεν τις σιωπη καταδακρυω, επειτα δε φθεγγομαι.

5. *In this month*, ye sent away Charidemus, having ten empty ships, and five talents of silver.

Ουτος ὁ μηνε, δεκα ναυς αποστελλω εχω Χαριδημος κενος, και πεντε ταλαντον αργυριον.

6. We ought to think that man most unhappy, who continues *a long time* committing wickedness with impunity.

Οστις πολυς χρονος αδικεω ακολαστος μενω, ουτος δει νομιζω ὁ ατυχης.

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7. If a law were made, that persons not eating should not be hungry, and not drinking, not be thirsty, nor be cold *in winter*, nor warm *in summer*, no law could make men obey as to these things.

8. *On the first day* of the week, Mary Magdalene comes early to the tomb, and sees the stone taken from the tomb.

9. ¶ And having sailed from thence, *the next day* we came over against Chios; and *the day after* we put into Samos; and having staid in Trogyllium, *the next day* we came to Miletus.

10. *The next day*, Cyrus sent the messenger; and the Armenians, and the Chaldeans sent with him, those whom they thought most fit, both to act along with him, and to speak properly of Cyrus.

11. The subject of the Odyssey is long; a person being *many years* abroad, and guarded by Neptune, and being alone.

12. Your servant, Menippus; and whence have you come to us? for you have not appeared *this long time* in the city.

13. They continued thus crowded *some seventy days*; then they dismissed the rest, except the Athenians, and whatever of the Sicilians and Italians were in the army.

Ει νομος τιθειμι5d, μη εσθιειν μη πεινων, και μη πινειν, μη διψων, μηδε ριγουν ο χειμωνι, μηδε θαλπειν ο θερος, ουδεις αν νομος δυναμειν5d διαπρασσειν5 ανθρωπος ουτος πειθειν.

Ο μεν ο σαββατον, Μαρια ο Μαγδαληνη ερχομαι πρωι εις ο μνημειον, και βλεπω ο λιθος αιρω7 εκ ο μνημειον.

Και εκειθεν αποπλεω5, ο μεν επειμι, κατεναντιον αντικρυς Χιος· ο δε ετερος, παραβαλλω6 εις Σαμος· και μενω5 εν Τρογυλλιον, ο εχω, ερχομαι6 εις Μιλητος.

Ο υστεραιος, ο τε Κυρος πεμπω2 ο αγγελος· και ο Αρμενιος, και ο Χαλδαιος συνπεμπω2, ος εκεινος νομιζω2 ειμι, και συμπρασσω5, και ειπον περι Κυρος ο προσηκον.

Ο Οδυσσειαι μακρος ο λογος ειμι· αποδημεω της ετος πολυς, και παραφυλασσω υπο ο Ποσειδων, και μονος ειμι.

Χαιρω, ω Μενιππος· και ποθεν εγω αφικνεομαι; πολυς γαρ χρονος ου φαινω εν ο πολις.

Ημερας μεν εβδομηκοντα τις ουτω διατριβω αθροος· επειτα, πλην Αθηναιος, και ειτις Σικελιωτης η Ιταλιωτης συστρατευω, ο αλλος αποδιδωμι.

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14. Socrates, having talked to these women, before Crito, and having directed whatever things he pleased, came to us himself; and it was now near sunset, for he spent *a long time* within.

Εκεινος, εκαστον ὁ Κριτων, ὁ Σωκρατη, δια εγομαι[p5] τε, και επιστελλω[5] ἁττα βουλομαι[2], αυτος ἡκω[2] παρα εγω· και ημι ηδη εγγυς ἡλιος δυσμη[pl], χρονος γαρ πολυς διατριβω ενδον.

15. As he was asking these things, (Socrates) answered no more; but having remained quiet *a little time*, he moved, and the man uncovered him, and he fixed his eyes.

Ουτος ερομαι αυτος, ουδεις ετι αποκρινομαι· αλλα ολιγος χρονος διαλειπω[6], κινεω[1] τε, και ὁ ανθρωπος εκκαλυπτω αυτος, και ὁς ὁ ομμα ἱστη·μι.

16. I say that five hundred of these should be Athenians, of whatever age you think right, serving *an appointed time*, not *long*, but *as much as* seems proper, in succession to each other.

Ουτος δε Αθηναιος φημι δη ημι πεντακοσιοι, εξ ὁς αν τις συ ἡλικια καλως εχω δοκη, χρονος τακτος στρατευω[m], μη μακρος ὑτος, αλλα ὁσος αν δοκη καλως εχω, εκ διαδοχη αλληλων.

17. It is said, that Alcibiades before he was *twenty years old*, conversed about these things, with Pericles who was his tutor.

Λεγω, Αλκιβιαδης, πριν εικοσιν ετος[g] ημι, Περικλης επιτροπος μεν ημι[g] ἑαυτου, τοιος δε διαλεγομαι[p5]

18. From the time that they leave the Ephebi, these live again *five and twenty years* thus.

Απο ὁς αν εξερχομαι[6] χρονος εκ ὁ Εφηβοι, ὑτος αυ πεντε και εικοσι ετος διαγω ὧδε.

19. Cyaxares, king of the Medes, continued drinking, *that night* in which Cyrus departed, as if fortunate; and, hearing much tumult, he thought that the other Medes, except a few, were in the camp.

Ο Κυαξαρης, ὁ ὁ Μηδος βασιλευς, ὁ μεν νυξ εν ὁ εξερχομαι[6] ὁ Κυρος, αυτος τε μεθυσκω[m], ὡς επι ευτυχια[d]· και ὁ αλλος δε Μηδος οιομαι[2] παρειμι εν ὁ στρατοπεδον, πλην ολιγος, ακουω θορυβος πολυς[a].

20. Vestem indueris non modo vilem, sed eandem quoque *æstate* et *hyeme*.

21. *Postridie* Tigranes ipse aderat.

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22. Quum vero advenerit finis, non oblivione inhonorati jacent, sed memoria *per omne tempus* celebrati florent.

CHAP. XXXIII.

The question *whither?* is commonly answered by εις or προς with the accusative: *where?* by εν with the dative: *whence?* by εκ or απο with the genitive: and *by* or *through what place?* by δια with the genitive.

Adverbs in θι and σι are used to signify *at a place:* in δε, σε, or ζε, *to a place:* and in θεν and θε, *from a place:* δε is also added to accusatives, to signify *to a place.*

The distance of one place from another, is put in the accusative.

Græci sæpissime in locis, &c.
Aliquando usurpant, &c.
Δε ita additur, &c. *Eton.*
Nomen spatii, &c.
Nomen loci, &c. *Wetten.*
The distance of one, &c.
To the names of towns, &c.
The prepositions are sometimes, &c.
The Greeks often change, &c. *Bell.*
Ad locum, in, aque, &c. *Holmes.*

1. AND now send men *to Joppa.*

Και νυν πεμπω[5] εις Ιοππην ανηρ.

2. And having got up *from thence,* he comes *into the coasts of* Judea, *by the* farther side of Jordan.

Κακειθεν αναστημι[6], ερχομαι εις ὁ ὁριον ὁ Ιουδαιας, δια ὁ περαν ὁ Ιορδανος.

3. The bees always obey their leader willingly; and wherever he stays, no one departs *from thence.*

Ο ἡγεμων αει ὁ μελισσα εκουσιος πιθω[m]· ὁπου δε αν μενω, και ουδεις απερχομαι εντευθεν.

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4. They were about *twenty* or *thirty furlongs* distant.

5. But let us see Gnipho the usurer, if you please; he does not live *far off*, and his door itself is open to us.

6. The next day, they set out early, and advanced about *twenty furlongs*.

7. For after they came *to* their father's *old monument*.

8. Having begun *from Galilee*, to *this place*.

9. And then he led me away *to a certain place*, *darker* than the other.

10. ¶ I do not think it necessary now, that ye should go so *long a way*, *to Jerusalem*, *to the city* of our enemies.

11. Epicharmus and Phormis began to make fables. This then came first *from Sicily*. And Crates first began, of those *at Athens*, to make whole discourses or fables.

12. After this, Jesus began to show to his disciples, that he must depart *to Jerusalem*, and suffer many things from the elders, and high priests, and scribes.

13. Bring forward another; or rather these two; that laughing man *from Abdera*, and that weeping one *from Ephesus*; for they are willing themselves to be sold together.

14. Odenathus the Palmyre-

Απεχω[21] ὁσος εικοσιν η τριακοντα σταδιον.

Εγω δε, ει δοκει, Γνιφωνα ὁ δανειστην ειδω[6] ου μακρεαν (ὁδον) δε και ουτος οικεων, ανοιγω[17] αυτου εγω ὁ θυραν.

Ο υστεραιος, πρωι πορευομαι[2], και προερχομαι[6] ὡς; εικοσι σταδιους.

Επι γαρ ερχομαι[6] (προς) πατηρ αρχαιος ταφος.

Αρχομαι[5] απο ὁ Γαλιλαια, εως ὡδε.

Και δη απαγω[2] εγω προς τις χωριον, ὁ αλλος ζοφερος.

Ου εγω δοκει νυν επειγω, συ εις Ιεροσολυμα πορευομαι, εις ὁ ὁ εχθρος πολις, μακρος ουτως ὁδος.

Ο μυθος ποιεω Επιχαρμος και Φορμις αρχω. Ουτε μεν ουν εξ αρχη εκ Σικελιας ερχομαι[6]. Ο δε Αθηνησι, Κρατης πρωτος αρχω καθολος ποιεω λογος η μυθος.

Απο τοτε αρχω[m] ὁ Ιησους δεικνυω ὁ μαθητης αυτος, ὁτι δει αυτος, εις Ιεροσολυμα απερχομαι[6], και πολυς πασχω[6] υπο ὁ πρεσβυτερος, και αρχιερευς, και γραμματευς.

Αλλος παραγαγω· μαλλον δε ὁ δυο ουτος· ὁ γελαων ὁ Αβδηροθεν, και ὁ κλαιων ὁ εξ Εφεσος· αμα γαρ αυτος πιπρασκω[7] βουλομαι.

Ουτος μεν ουν οικαδε αν-

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nian, a man at first obscure and unknown, soon humbled him then from his insolence, after he had come *home*, and was raised to great vanity.

θις αφικνεομαι^{p7g}, και προς αλαζονικα αιρω^{p5g} πολυς, αποπαυω ουκ εις μακρος ὁ φρυαγμα Οδεναθος ὁ Παλμυρηνος, ανηρ αφανης μεν τα πρωτα και αγνωτος.

15. Do not hesitate to go *a long way*, to those that promise to teach any thing useful.

Μη κατοκνεω μακρος ὁδος πορευομαι, προς ὁ διδασκω τις χρησιμος επαγγελλω^{mg}.

16. Paul had resolved to sail by Ephesus, lest he might have any delay *in Asia;* for he was hastening to be *in Jerusalem*, against the day of Pentecost. And *from Miletus*, having sent *to Ephesus*, he called to him the elders of the church.

Κρινω ὁ Παυλος παραπλεω^{5} ὁ Εφεσος^{a}, μηποτε γινομαι^{p5} αυτος κατασχεσις εν ὁ Ασια· σπευδω γαρ, εις ὁ ἡμερα ὁ Πεντηκοστη, γινομαι^{6} εν Ιερουσαλημ. Απο δε ὁ Μιλητος, πεμπω εις Εφεσος, μετακαλεω ὁ πρεσβυτερος ὁ εκκλησια.

17. I send you, who have been taken, *home*, and I give you leave to consult with the other Chaldeans, whether you will fight with us, or be friends.

Εγω αφιημι συ οικαδε; ὁ λαμβανω^{g}, και διδωμι συ συν ὁ αλλος Χαλδαιος βουλευομαι^{5}, ειτε βουλομαι πολεμεω εγω, ειτε φιλος ειμι.

18. Descenditque post finem annorum ad Achab *in Samariam.*

19. Sed mihi neque *domo* exeunti mane, dei signum adversatum est, neque quando hic ascendebam.

20. Laudaverit jure aliquis illum *Athenis* legislatorem, qui vetuit parentem a filio ali, quem nullam artem edocuisset.

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CHAP. XXXIV.

The price or measure of any thing is put in the genitive; sometimes the price is put in the dative.

Nomina etiam, &c.
Pretii, &c. *Wetten.*
Nouns of measure, &c.
The price is sometimes, &c. *Bell.*
Laus et, &c. uti et mensura, &c. *Holmes.*

1. THE gods sell all good things to us *for labours*.

2. If this man be willing to give you, for *two-pence* at most.

3. Consider, that calmness is purchased *at so much*, firmness *at so much*, but nothing is got gratis.

4. The fruits of the palm trees being *six fingers* in size.

5. Ye know that ye were not redeemed *with corruptible things*, *silver* or *gold*, from your vain conversation.

6. Of which things some persons having received small parts from him gratis, sold them to others for a *great price*.

7. I brought you an anchor for *five drachmæ*.

8. ¶ They say unto him, Shall we having gone, buy *two hundred penny worth* of bread, and give them to eat?

9. Tell me, says he, Tigranes, *at what price* you would purchase, to get your wife again? Cyrus, says he, I would pur-

Ο πονος πωλεω εγω πας ὁ αγαθος θεος.

Ην εθελω συ αποδιδωμι[m6] ὑτος, ὁ μεγας[l,c] δυο οβολος.

Επιλεγω, ὁτι τοσουτος πωλεω απαθεια, τοσουτος αταραξιξ, τροικα δε ουδης περιγινομαι.

Φοινιξ καρπος[n] κατα ὁ μεγεθος ἑξ δακτυλος ειμι.

Ειδεω[m7] ὁτι ου φθαρτος[d], αργυριον η χρυσιον, λυτροω[5] εκ ὁ ματαιος συ αναστροφη.

Ος τις μικρος μερος παρα εκεινος τροικα λαμβανω[6], πολυς ὁ αλλος πωλεω[2].

Αγκυρα καμιζω πεντε δραχμη.

Λεγω αυτος· Απερχομαι[6] αγοραζω[c] διακοσιοι δηναριον αρτος[pa], και διδωμι[6c] αυτος φαγω.

Συ δε, φημι, ω Τιγρανης, λεγω εγω ὁποτος αν πριαμαι, ὡστε ὁ γυνη απολαμβανω[6]; Εγω μεν, φη-

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chase *with my life*, to preserve her from slavery.

μι, ω Κυρος, και αν ὁ ψυχη περιϛμαι, ὡϛ̓ε μηποτε λατρευω[5] ουτος.

10. Anacreon having received five talents as a gift from Polycrates, after he had spent two nights in anxiety about them, returned them, saying, that they were not worth *the anxiety* which they created.

Αναϰρεων δωρεαν παρα Πολυϰρατης λαμβανω[6] πεντε ταλαντον, ὡς φροντιζω[5b] επι αυτος[d] δυω νυξ, αποδιδωμι αυτος, ειπον, ου τιμαω αυτος ὁ επι αυτος[d] φροντις.

11. Nicias, Nicerati filius, dicitur præfectum fodinis argenteis emisse *talento*.

12. Neque si quid emam, si vendat minor triginta annis interrogabo *quanti* vendit?

CHAP. XXXV.

A preposition often governs the same case, in composition, that it does without it.

Prepositions in composition, &c. *Bell.*
Verba cum præpositionibus, &c. *Holmes.*

1. HAVING *gone out of the city.*

Εξελθων[p] ὁ πολις.

2. It is not safe to say such things; lest *we may get* some trouble *from our pirating*.

Ουϰ ασφαλης λεγω ϛ τοιουτος· μη και τις ϰαϰος απολαυω[5] ὁ φλυαρια.

3. And now again, through mercy, *you have partaken of immortality*.

Νυν δε, ϰατα ελεος[a], αυθις αθανασια μεταλαμβανω.

4. And in human reason, who would turn *from the enemy flying?*

Ανθρωπινος δε γνωμη, τις αν φευγω πολεμιος αποτρεπω[m]?

5. *Send to Simon*, who is surnamed Peter. He lodges with one Simon a tanner, who has his house by the sea side; he

Μεταπεμπω[5] Σιμων, ὁς επιϰαλειω Πετρος. Ουτος ξενιζω[m] παρα τις Σιμων βυρσευς, ὁς ημι οιϰια παρα

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shall tell thee what thou must do.

6. Why *do* ye also *transgress the commandments* of God, by your tradition?

7. Remember, that if *you abide in the same things*, those who *laugh against you* at first, shall admire you at last; but if you be overcome by them, you shall receive double ridicule.

8. All the maids about her *rose up along with her.*

9. Stranger, I have all justice from you, since *you condemn yourself* to death.

10. There is also another virtue *nearly related to the former ones*, which they call Amplification.

11. ¶ If two consonants chance *to be added to a short vowel*, they will make the syllable long.

12. Folly, and with it incontinence, *are joined to riches* and *powers*, and *follow with them.*

13. Those who are ignorant of wisdom and virtue, but *spend their* whole *time in revels* and *the like*, sink downwards, and err through life.

14. And Jesus, having seen her, said unto her, Woman, *thou art loosed from thine infirmity;* and he laid his hands on her, and immediately she was made straight, and continued glorifying God.

θαλαττα· ουτος λαλειω συ τις δη ποιεω.

Δια τι και συ παραβαινω ὁ εντολη ὁ Θεος, δια ὁ παραδοσις[a] συ;

Μναομαι[p7], ὁτι εαν μεν εμμενω[5] ὁ αυτος, ὁ καταγελαω· συ πρωτερον, ὁυτος· συ ὑστερον θαυμαζω· εαν δε ἡττα ω[5] αυτος, διπλοος προσλαμβανω[m] καταγελως.

Συνανιστημι[6] μεν αυτος πας ὁ αμφι αυτος[a].

Εχω, ω ξενος, παρα συ πας ὁ δικη, επειδη σεαυτου καταδικαζω θανατος.

Συνεδρος ειμι ὁ προεκκειμαι αρετη, και ὁς καλεω Αυξησις.

Ει συμβαινω[6d] βραχυς φωνης· δυο συμφωνος[nc] επιφερω[5], μακρος ποιεω[3] ὁ συλλαβη.

Συνταασσω[7], και συνακολουθεω ὁ μεν πλουτος και ὁ δυναστεια οικια, και μετα ὁυτος, ακολασια.

Ο φρονησις και αρετη απειρος, ευωχια δε και ὁ τοιουτος αει συνειμι[g], κατω φερω[m], και πλαναω[m] δια βιος[g].

Ειδω[6] δε αυτος ὁ Ιησους, ειπον αυτος, Γυνη, απολυω[7] ὁ ασθενεια συ· και επιτιθημι αυτος ὁ χειρ, και παραχρημα ανορθοω[5], και δοξαζω ὁ Θεος.

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15. Critias and Alcibiades, whilst *they were with Socrates*, were able to govern their bad inclinations; but *being separated from him*, Critias having fled into Thessaly, *associated* there *with men using* iniquity rather than justice.

16. First then, I am right to answer to the first falsehoods, *which have been spoken against me*, and to the first accusers; and then, to the latter falsehoods, and the latter accusers.

17. You need not wonder, my friend, for, *having been* lately *with Homer* and *Euripides*, I know not how I was filled with their words, and the verses come of their own accord into my mouth.

18. When you are about *to consult with any one* about your own affairs, consider first, how he managed for his own. For he who plans his own business ill, will never advise well about another's.

19. Ajax, if you, being mad, killed yourself, why do you blame Ulysses? And lately *you did* not even *look towards him*, when he came to consult the prophet, nor did you deign *to speak to a man* that was *your fellow soldier* and *companion*.

20. Socrates taught his associates *to refrain from things impious, unjust* and *shameful*, not only when they would be

Κριτιας και Αλκιβιαδης, ἑως μεν Σωκρατης συνημι[2], δυναμαι[2] ὁ μη καλος επιθυμια κρατεω· εκεινος δε απαλλασσω[6], Κριτιας μεν φευγω[6] ες Θετταλια, εκει συνειμι ανθρωπος ανομια μαλλον η δικαιοσυνη χρωμαι.

Πρωτον μεν ουν, δικαιος εμι α απολογεομαι[5] προς ὁ πρωτος εγω ψευδος κατηγορεω, και προς ὁ πρωτος κατηγορος· επειτα δε, προς ὁ ὑσ῾τερον, και ὁ ὑσ῾τερος.

Μη θαυμαζω[5c], ω ἑταιρος, νεωσ῾ι γαρ Ευριπιδης και Ομηρος συγγινομαι[6], ουκ οιδ᾽ ω[m7] ὁπως αναπληθω[5] ὁ επος, και αυτοματος εγω ὁ μετερον επι ὁ σ῾τομα[a] ερχομαι.

Οταν ὑπερ ὁ[g] σεαυτου[p] μελλω τις συμβουλευω[m], σκοπεω πρωτον, πως ὑπερ ὁ ἑαυτου διοικεω. Ο γαρ κακως διανοεομαι[b5g] ὑπερ ὁ ιδιος[p], ουδεποτε καλως βουλευω[m3] περι ο αλλοτριος[p].

Ει συ μαινω[p6], ω Αιας, σεαυτου φονευω, τις αιτιαω ὁ Οδυσσευς; Και πρωην ουτε προσ῾ελεπω[5] αυτος, ὁτε ηκω[2] μαντευομαι[3g], ουτε προσειπον αξιοω[5] ανηρ συσ῾τρατιωτης και ἑταιρος.

Διδασκω ὁ Σωκρατης ὁ συνων, ου μονον ὁτε ὑπο ὁ ανθρωπος ὁραω, απειχω[m] ὁ ανοσιος, τε και αδικος, και

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seen by men, but also when they would be in solitude.

αισχρος, αλλα και οταν ω ερημια ειμι.

21. Sibimet ipsi multa deesse; *præpositum* vero *civitati*, si non omnia perficiat, quæ civitas velit, ob id pœnæ subjectum esse, nonne hoc ingens est amentia?

22. Ego vero *cum Diis versor*, *versor cum hominibus honestis*; nec ullum præclarum facinus, sive divinum sive humanum, absque me perpetratur.

CHAP. XXXVI.

The genitive case of a substantive is often put absolutely, the former substantive, ἑνεκα, χαριν, εκ, εξ, or some case of τις or εἰς being understood.

Ponitur genitivus, &c.
Genitivus per se, &c.
Mutatur nominativus post verbum, &c.
Aliquando solus genitivus, &c. *Eton.*
Nomina etiam, &c. *Wetten.*
Sometimes the first substantive, &c.
Sometimes the cause, &c.
Sometimes the accusative, &c.
Sometimes the nominative after the verb, &c.
Many verbs seem, &c. *Bell.*
Genitivus sæpe ponitur, &c. *Holmes.*

1. CYRUS, having heard this, pitied him *on account of the misfortune.*

Ο Κυρος, ακουω[5], ὁ παθος οικτηρω αυτος.

2. He loves him *for his virtue.*

Φιλεω αυτος ὁ αρετη.

3. There stood by the cross of Jesus, his mother, and his mother's sister, Mary the *wife of Cleophas.*

Ιστημι[8] παρα ὁ σταυρος ὁ Ιησους, ὁ μητηρ αυτος, και ὁ αδελφη ὁ μητηρ αυτος, Μαρια ὁ ὁ Κλωπας.

4. It is not right to blame this man *for the things that*

Ουτος ὁ ανηρ ουχ ουτως αιτιαομαι ὁ ικλωπω[8], ὡς αυ-

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have been omitted, so much as to commend him *for his ingenuity* and *diligence itself.*

5. The fish called Cephalus is *one of those that live* in the fens.

6. Distant *many days journey.*

7. I admire *your virtue.*

8. Leading him out of the way, under some palm trees, he ordered them to spread *some of the Median carpets* under him.

9. The king of the Romans, being now old, goes *to the house of a teacher;* but my king Alexander died when *thirty-two years* of age.

10. ¶ I think indeed that you are just, but not in any degree wise; and you seem to me yourself to know this; for you require money from no person *on account of his living with you.*

11. In the tent there was one of the captains, called Aglaitidas; a person who, as to his manner, *was one of the harsher men.*

12. And these elder men serve in war no more out of *their own country*, but remaining at home, they judge all public and private things.

13. And learn also *from me*, my son, said he, these most important things; you should never attempt any thing, neither in yourself, nor with the army, against the sacrifices and auguries.

14. O *cause of much laugh-*

πος ὁ παιγνια και σπουδη αξιος[ne] επαινειν.

Ο ιχθυς ὁ Κεφαλος ὁ εν ἑ ἱλος βιου[a] ὡμι.

Απεχω[b] πλειων ἡμερα. Θαυμαζω συ ὁ αρετη.

Απαγω αυτος ὁ ὁδος εξω, ὑπο φοινιξ[a] τις, ὁ Μηδικος πιλος ὑποβαλλω κελευω αυτος[d].

Ο Ρωμαιος βασιλευς, γηρασκω ηδη, ες διδασκαλος φοιταω· ὁ δε εμος βασιλευς Αλεξανδρος δυο και τριακοντα ετος αποθνησκω[5].

Εγω τοι συ μεν δικαιος νομιζω, σοφος δε ουδε ὑπωστιουν· δοκεω δε εγω και αυτος ουτος γιγνωσκω· ουδεις γαρ συν ὁ συνουσια αργυριον πρασσω[m].

Εν ὁ σκηνη τυγχανω[2] τις ημιν ὁ ταξιαρχος, Αγλαϊτιδας ονομα[n] ὁ ανηρ, τροπος, ὁ σφοδρος ανθρωπος.

Ουτος δε γεραιος στρατευω[m] μεν ουκετι εξω ὁ[f] εαυτου, οικοι δε μενω, δικαζω ὁ τε κοινος πας και ὁ ιδιος.

Μανθανω[6] δε εγω, ω παις, και ὰδε, φημι, ὁ μεγας· παρα γαρ ιερον και φωνος μητε εν σεαυτου μηδεποτε, μηδ' εν ὁ στρατια, κινδυνευω[5c].

Ω πολυς γελως. Αλλα

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ter! But now who could look upon them so contemning other men? or who would believe, that after a little time the one shall be a captive, and the other shall have his head in a bag of blood?

15. Then Ammon told a falsehood, saying that you were his son; for you were *the son of Philip*. *Alex.* Certainly *the son of Philip*. For being *the son of Ammon* I had not died.

των τις αν αυτος προσελεπω[5d] αυτως υπερφρονων ο αλλος; η τις αν πιστευων[5], ως μετα ολιγος ουτος μεν αιχμαλωτος ημι, ουτος δε ο κεφαλη εχων εν ασκος αιμα.

Ουκουν ο Αμμων ψευδω[m2], λεγων εαυτου συ ημι υιος συ δε Φιλιππος αρης ημι. Αλεξ. Φιλιππος δηλαδη. Ου γαρ αν θνησκω Αμμων ημι.

16. Si velles hospitem impellere, te, cum *in urbem ipsius* venisses, accipere, quid faceres?

17. Auscultabunt plurimi inhiantes, admirantes, et felicem prædicantes te *propter vim sermonum*, et patrem tuum *propter fortunam*.

CHAP. XXXVII.

The dative is often put absolutely, especially after *αυτος*, *συν* being understood.

Subauditur ita *συν*, &c. *Eton.*

1. MOREOVER, the epopœia must have the *same* species *with tragedy*.

2. Bread and flesh bring us to this; and you desire *the same thing with us*, but you, wandering up and down through many round courses, hardly arrive at length, where we are long since come.

3. When the mind is intoxi-

Ετι δε ο ηδος ο αυτος δει εχω ο εποποιια ο τραγωδια.

Εγω μεν αρτος και κρεας ες ουτος αγω· συ δε ες μεν ο αυτος; εγω σπευδω, πολυς δε τις ελιγμος[2], ανω και κατω πλανωμ[m], μολις αφικνεομαι, οπου εγω παλαι ηκω[3].

Οταν ο νους υπο οινος

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cated with wine, it suffers *the same things with chariots that have lost* their charioteers.

4. We do not search and examine common men, equally *with those who are* of splendid race.

5. Although excelling none of you in strength, nor thinking myself to be inferior to any in fortune, now I go in *the same* danger *with the meanest persons.*

6. It appears to me to be a shameful thing for a man, to suffer *the same things with the most stupid* of animals.

7. ¶ In one respect, Sophocles would be the *same* kind of an imitator *with Homer*, for they both represent good men; in another, *with Aristophanes*, for they both represent men acting and doing.[m]

8. About Egypt, two hundred triremes, *with their crews* and *passengers*, were destroyed; about Cyprus, an hundred and fifty; in Pontus, they lost ten thousand armed men of themselves and their auxiliaries.

9. If Thessaly had one man only, and Arcadia one man *thinking the same things with me*, none of the Grecians would have suffered the present misfortunes.

10. Of writers, some made nothing more than a collection and transcript of the things

διαφθειρω[b], ὁ αυτος πασχω ὁ ἁρμα, ὁ ὁ ηνιοχος απο-βαλλω[g].

Ουχ ὁμοιως εξεταζω τε και βασανιζω ὁ επιτυχων ανθρωπος, ὁ εκ γενος λαμπρος.

Και εγω τοι ουδεις συ ουτε ῥωμη προφερω, ουτε ευτυχια δοκεω που ὑστερος[h] ὁ εμι, νυν εν ὁ αυτος κινδυνος ὁ φαυλος ἀνηρ εω[m].

Αισχη εγω αισχρος εμι ανθρωπος, ὁ αυτος πασχω ὁ ἀφρων ὁ θηριον.

Ο[f] μεν, ὁ αυτος αν εμι μιμητης Ομηρος Σοφοκλης, μιμεομαι γαρ αμφω σπουδαιος· ὁ δε, Αριστοφανης, πρασσω γαρ μιμεομαι και δρω αμφω.

Περι μεν Αιγυπτος[7], διακοσιοι τριηρης, αυτος[d] πληρωμα, διαφθειρω[b]· περι δε Κυπρος, πεντηκοντα και ἑκατον· εν ὁ Ποντος, μυριοι ὁπλιτης αὐτος και ὁ συμμαχος απολλυμι.

Ει εις ανηρ μονος Θετταλια, και εις ανηρ Αρκαδια ὁ αυτος φρονεω εχω[6] εγω, ουδεις ὁ Ελλην ὁ παρημι κακος χραομαι[8] αν.

Ο γραφω[5g], ὁ μεν ουδεις πολυς η συναγωγη και μεταγραφη ὁ ὁ πρεσβυς συν-

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composed by the ancients, as Euclid, and Democritus, and Proclinus: others, having selected small parts of the history of the ancients, to comment on, attempted to write books on the *same* subjects *with* them, as Annius, Medius, and Phœbion.

τιθημι[5g] ποιεω, καθαπερ Ευκλειδης, και Δημοκριτος, και Προκλος· ὁ δε, μικρος κομιδῃ πραγμα ὁ ὁ παλαιος ἱστορια απομνημονευω[5], ως ὁ αυτος τοπος εκεινος επιχαρεω συντιθημι βιβλιον, καθαπερ Αννιος, τε και Μηδιος, και Φοιβιων.

11. Quid enim defuit felicitatis illi, qui tales majores habuit, quales nemo alius, nisi quis *iisdem cum illo* ortus?

CHAP. XXXVIII.

The Greeks use μελλω, with an infinitive, to express the future, both active and passive, which, in Latin, would be rendered by a participle of the future and the verb *sum*.

When an infinitive is joined, &c.
The infinitive after the verb μελλω, &c. *Bell.*
Usurpantur verba infinita, &c. *Holmes.*

1. HE *is to be given up.* (tradendus est.) — Μελλω παραδιδωμι.

2. Judas Iscariot, the son of Simon, who *was about to betray him.* (traditurus erat.) — Ιουδας Σιμων Ισκαριωτης, ὁ μελλω[2g] αυτος παραδιδωμι.

3. He was afraid that he *should be seen*, beginning to build the palace. (ne manifestus fieret.) — Φοβεω[m2] ὁτι οπτομαι[3] μελλω[2] ὁ βασιλειον[pl] οικοδομεω αρχομαι.

4. He said this, signifying by what death *he was to die.* (moriturus erat.) — Ουτος λεγω[2], σημαινω ποιος θανατος μελλω αποθνησκω.

5. Who, having seen Peter — Ος, ειδω[6] Πετρος και

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and John *about to enter* into the temple, asked to get alms. (ingressuros.)

Ιωαννης μελλω εισημι εις ὁ ἱερον, ερωταω[2], ελεημοσυνη λαμβανω[6].

6. Whatever you *are about to say*, review it first in your judgment; for with many people the tongue runs before the understanding. (dicturus sis.)

Πας ὁς τις αν μελλω λεγω, προτερον επισκοπεω ὁ γνωμη· πολυς γαρ ὁ γλωσσα προτρεχω ὁ διανοια.

7. When the nightingale *was about to be slain.* (occidenda esset.)

Ανδων αναιρεω μελλω[8].

8. ¶ Those *who are about to be* auxiliaries, ought to be friends, not enemies, neither envious in the prosperity of their commander, nor treacherous in his adversity. (futuros.)

Φιλος, ουκ εχθρος δε ειμι, ὁ μελλω[8] συμμαχος ειμι[3], και μητε επι ὁ αγαθος[pld] ὁ αρχων φθονεω[3g], μητε εν ὁ κακος[pl] προδιδωμι[3g].

9. For who, *being about to make* any thing, is ignorant what *he is about to make?* for he does not make it by a power void of reason. (facturus sit), (facturus est.)

Τις γαρ, μελλω ποιεω[3] τις, αγνοεω[2] ὁς μελλω ποιεω, ου γαρ αλογος δυναμις ποιεω.

10. In the (play) Cresphontes, Merope *is about to kill* her son, and does not kill him, but discovers who he is; and in the Helle, the son, *being about to give up* his mother, finds who she is. (occisura est), (deditura.)

Εν ὁ Κρεσφοντης, ὁ Μεροπη μελλω ὁ υιος αποκτεινω, αποκτεινω δε ου, αλλα αναγνωριζω[5]· και εν ὁ Ελλη, ὁ υἱος, ὁ μητης εκδιδωμι μελλω, αναγνωριζω[5].

11. And *he was about to do* still more *good things* to his subjects; for he had driven the informers from the city, and had ordered them to be punished in every place. (benefacturus erat.)

Μελλω[5] δε αν ετι και πολυς ευεργετεω[3] ὁ ὑπηκοος· επει και ὁ συκοφαντης ὁ πολις ειμι[2] διωκω[3g], και ὁ πανταχου ειμι[2b] κολαζω[5] κελευω[5g].

12. Nonnullus occidit, nonnullos *(interfecturus)* erat.

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13. In hoc ipso die, *laturus est* unusquisque vestrum sententiam, de sua etiam ipsius dicendi libertate.

CHAP. XXXIX.

The verbs ημι, τυγχανω, ὑπαρχω, γινομαι, κυρω, εχω, φθανω, λανθανω and some others, are used with participles after them, to express with energy, what in Latin would be rendered by some tense of a single verb.

Participles are often used, instead of the infinitive, after verbs signifying an emotion of the mind.

Verbo τυγχανω, &c.
Sin participium sequatur, &c.
Nonnunquam participia, &c. *Eton.*
Participium non raro, &c. *Wetten.*
The participles ων, &c.
Participles are often used, &c.
When a participle is joined, &c. *Bell.*
Pro infinitivo crebrius, &c. *Holmes.*

1. IF he *always acted soberly*, how could he justly have the blame, of the evil which was not in him? (permanebat sobrius esse).

Ει σωφρονεω διατελεω[2], πως αν δικαιως, ὁ ουκ ενημι ε αυτος, κακια αιτια εχω;

2. If a companion be polluted, he who touches him must be polluted, though *he* himself *were* pure. (fuerit).

Εαν ὁ ἑταιρος ημι μολυνω[7g], και ὁ συναπτριβω[m] αυτος μολυνω αναγκη, και αν αυτος ημι τυγχανω[6] καθαρος.

3. *We were walking* in the temple of Saturn, in which we beheld many other offerings. (deambulabamus.)

Τυγχανω περιπατεω εν ὁ ὁ Κρονος ἱερον, εν ὁς πολυς μεν και αλλος αναθημα θεωρεω[2].

4. What a great desire have you raised in us, if these things are so? And *they are* so, said he. (se habent.)

Ως ης μεγας τις επιθυμια εμβαλλω εγω, ει ουτος ουτως εχω; Αλλα ημι, φημι, ουτως εχω.

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5. I am prepared to obey the laws; but that I may not *inadvertently transgress* any thing through ignorance, I wish to learn this distinctly from you. (inscius transgrediar.)

Εγω παρασκευαζω[N] μεν πειθω[m] ὁ νομος· ὁπως δε μη δια αγνοια[a] λανθανω[6] τις παρανομεω[5], ὑυτος βουλομαι σαφως μανθανω[6] παρα συ[P].

6. He is worthy of praise, *who has first conferred a favour* on his friends. (prius bene fecerit.)

Επαινος αξιος, ὸς αν φθανω[E] ὁ φιλος ευεργετεω.

7. And *I am* not *ashamed to say* this; but be assured I would be ashamed to say, that, if ye stay with me, I will pay you. (me pudet dicere.)

Και ὑυτος μεν ουκ αισχυνω[m] λεγω· ὁ δε, ην μενω παρα εγω, αποδιδωμι[3], ευ ισημι ὁτι ὑυτος αισχυνω[d] αν ειπον.

8. Because *we know* that the latter *is* true, our mind *falsely concludes* that the former *is* so likewise. (scimus esse), (falsa ratione credit esse.)

Δια ὁνε ηδεω[7f] ὑυτος αληθης εμι, παραλογιζομαι εγω ὁ ψυχη και ὁ πρωτος ὡς εμι.

9. Amongst whom also was Longinus, whose compositions *afford* great benefit to the studious. (conferunt.)

Εν ὸς και Λογγινος ημι, ὸς συγγραμμα ημι μεγας ὁ παιδειαξ μεταποιεω[mg] οφελος, φερω.

10. ¶ Be satisfied, Cyrus, said he, for though *I should* never *cease to look* at her, I could not be overcome, so as to do any of the things which I ought not to do. (desisterem contemplari.)

Θαρρεω, φημι, ω Κυρος, ουδε ην μηδεποτε παυω[m] S θεαομαι, ου μη κρατεω[5c] ὡστε ποιεω τις ὁς[E] μη χρη ποιεω.

11. Gadatas having heard these things, revived and said, Could *I* then *quickly make myself ready*, before you depart? (statim me parare.)

Ακουω[5] ὑυτος[a] ὁ Γαδατας, ανεπνευ τε και ειπον, Αρα ουν, φημι, δυναμαι[d] αν συσκευαζω[5] φθανω[5] πριν συ εξειμι;

12. Do not forget hospitality to strangers; for by this some *have entertained* angels *unawares*. (inscii acceperunt.)

Ο φιλοξενια μη επιλανθανομαι· δια ὑυτος[E] γαρ λανθανω[6] τις ξενιζω[5] αγγελος.

13. And during the days, if

Ο δε ημερα, α τις[E] αισ-

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he perceived his grandfather, or his mother's brother *to want* any thing, it was difficult that any one *should do it before him;* for whatever Cyrus could do, *he delighted to gratify* them. (perciperet indigere,) (quenquam in ea peragenda antevertere eum,) (lætabatur gratificari.)

θανομαι[6d] δηομαι η ὁ παττος, η ὁ ὁ μητης αδελφος[7] χαλεπος ημι αλλος φθανω[5] ὁυτος ποιεω[5]· ὁσ'ις γαρ δυναμαι[d] ὁ Κυρος, ὑπερχαιρω αυτος χαριζομαι.

14. And David said to him, Fear not, for *I will show* mercy to thee, for the sake of Jonathan thy father. (faciam.)

Και εφη αυτος Δαβιδ, Μη φοβεω[m], ὁτι ποιεω[g] ποιεω[3] μετα συ[g] ελεος, δια Ιωναθαν ὁ πατηρ[2] συ.

15. *They knew* that Socrates, from the smallest possessions, *lived* most contentedly, and *was* most abstemious from all pleasures. (norunt vivere,) (esse.)

Ειδεω[g] Σωκρατης, απο ελαχυς μεν χρημα, αυταρκεσ'ατα ζαω, ὁ ἡδονη[g] δε πας εγκρατης ημι.

16. And if you will break these, or permit those who are breaking them, I predict to you, that *you will insensibly give up* the government of the state. (imprudentes concedetis.)

Ει δε και ὁυτος[f] καταλυω[3], η ὁ καταλυω επιτρεπω, προλεγω συ, ὁτι λανθανω[3] ὁ πολιτικα[g] παραχωρεω[5].

17. *There happened* at the same time *to be* some thunder and rain, the season of the year being now near to the end of Autumn. (acciderunt.)

Τυγχανω[6] βρονταω[pl] τις αμα γινομαι[6], και ὑδωρ, ὁ ετος προς μετοπωρον ηδη ημι.

17. *I observed* that he neither *sacrificed* to the gods, nor *used* divination, but even *derided* those who did these things. (ediscebam sacrificare,) (uti,) (irridere.)

Καταμανθανω[6] αυτος ουτε θυω ὁ θεος, ουτε μαντικη χραομαι, αλλα και ὁ ποιεω[g] ὁυτος καταγελαω.

19. I know very well, that if this *was* so, *we should* not *have heard* that he *was* in Elatea, but

Ευ οιδεω[m7], ὁτι ει ὁυτος ὁυτως τυγχανω[2] εχω, ουκ αν αυτος ακουω[2b] εν Ελα-

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upon our own borders. (esset,) (audivissemus esse.)

20. *Will you* not *first tell me*, if *you have perceived that I know* any allurement, which *I have not observed* myself *to know?* (non prius dices,) (senseris nosse,) (scire ignoraverim.)

21. You could neither say, nor show to him greater tokens of faith, than what *you* yourself *have received* from us. (accepisti.)

22. If *he saw* me *doing* you *any wrong*, there are laws about all things, and punishments, and trials, and judgments, having severe and great penalties, and it was in his power to use all these. (lædere perciperet.)

23. I would be very grateful to the Deity, if I be not mistaken in the opinion, which *I have* of you. (habeo.)

24. And when *he ceased speaking*, he said unto Simon; Launch out into the deep, and let down your nets for a draught. (loqui desiit.)

25. When you will have met him, if *you perceive* that he *wishes* to be our friend, you must plan it so, that *he may not appear to be* a friend to us. (velle sentias,) (non videatur esse.)

26. The same day, when *he heard that* Cyrus *was there*, *he led away* the army to him. (adesse audivit,) (deduxit.)

τηα ημι, αλλα επι ὁ ὑμετερος ὁριον[d].

Ουκ αν Φθανω[d] λεγω, ειτις αισθανομαι[p] Φιλτρον επισ[l]αμαι, ὁς εγω ηδεω[7] λανθανω εμαυτου[a].

Πισ[l]ος[ne] αυτος ουκ αν μειζας ουτε ὁπον[d] αν, ουτε δικνυμι[5d], ὁς[g] αυτος συ τυγχανω παρα εγω λαμβανω.

Ειτις αδικεω με συ ὁραω[z], ημι νομος περι πας[g], και τιμωρια, και αγων, και κρισις, πικρος και μεγας εχω ὁ επιτιμιον, και ὑτος εξεσ[l]ι απας χρεομαι.

Πολυς αν ὁ Θεος χαρις εχω[6d], ει μη διαμαρτανω[a6d] ὁ δοξα[g], ὁς εχω περι συ[g] τυγχανω.

Οτε δε παυω[m] λαλεω, ειπον προς ὁ Σιμων· Επαναγω εις ὁ βαθος, και χαλαζω[5] ὁ δικτυον συ[pl] εις αγρα.

Επειδαν συγγινομαι αυτος, εαν μεν γνωμι αυτος φιλος εγω βουλομαι ειμι, ὑτος ηδη χρη μηχαναω[m], ὁπως λανθανω[6] φιλος ειμι εγω.

Αυθημερον, επει ακουω παρειμι Κυρος, οιχομαι[z] προς αυτος αγω ὁ στρατευμα.

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27. The most dreadful of all the evil was the despair, when any one *perceived that he was sick*. (sentiret ægrotare.)

Δεινος πας ειμι ὁ κακος ὁ αθυμια, ὁποτε τις αισθανομαι[6d] καμνω[a].

28. Do you think then that there is so much pleasure from all these things, as from a person's perceiving that he is becoming better, and acquiring better friends? these things indeed *I always think*. (nunquam non existimo.)

Οιομαι ουν απο πας ουτος τοσουτος ἡδονη ειμι, ὁσος απο ὁ[nc] ἑαυτου[a] τε ἡγεομαι[f] αγαθος γιγνομαι, και φιλος αγαθος κτασομαι; εγω τοινυν διατελεω ουτος νομιζω.

29. And if sometimes I would even lift the water, and put it to my mouth, *I cannot suddenly wet* the edge of my lip, when flowing through my fingers, I know not how, it again leaves my hand dry. (præoccupo madefaciens.)

Ην δε ποτε και αρυω[5] ὁ ὑδωρ, και προσφερω[5c] ὁ στομα, ου φθανω βρεχω[5] ακρος ὁ χειλος[a], και δια ὁ δακτυλος[g] διαρρυεω[p6], ουκ εἰδεω[m7] ὁπως, αυθις απολειπω ξηρος ὁ χειρ εγω.

30. As then you know and are persuaded, that all persons should *be* ready, *willing* to do their duty, *I cease to speak of it*. (ultro velle,) (desisto loqui.)

Ως μεν ουν δει ὁ προσηκονp ποιεω εθελω ὑπαρχω ἁπας ἑτοιμος, ὡς εγνωκως[g] συp και πειθω[7g], παυω[m] λεγω.

31. When the Assyrian *knew* that the spies *were advancing*, he orders two or three chariots, and a few cavalry, to spring forth and fly. (perciperet accedere.)

Ο Ασσυριος, ὡς γνωμι προσειμι[6] ὁ διερευναω[3g], φευγω κελευω ἁρμα εξανιστημι[6g] δυο ἡ τρεις, και ἱππος ολιγος.

32. When the camp of the Assyrians was taken, her husband *happened* not *to be* in the camp, but *was gone as ambassador* to the king of the Bactrians. (forte fuit,) (legatione fungebatur.)

Οτε ἁλισκω[2] ὁ ὁ Ασσυριος στρατοπεδον, ὁ ανηρ αυτος ου τυγχανω[6] ἐν ὁ στρατοπεδον ειμι, αλλα προς ὁ Βακτριανος βασιλευς πρισβευω οιχομαι[2].

33. Non *cessabo scribere*.

34. Sed quomodo agit? *Sitire desinit*.

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35. Pueri, ad scholas ventitantes, *in* justitia *discenda versantur.*

36. Una adhuc pars imperii reliqua est, si quid modo ego *intelligo.*

CHAP. XL.

The infinitive mood, or a participle is used to supply the place of gerunds and supines.

Pro gerundiis et supinis, &c. *Eton* et *Wetten.*
The gerund in *dum* of the accusative, &c.
The supines, &c.
The gerund in *di*, &c.
The infinitive is sometimes, &c. *Bell.*
Pro gerundiis, &c.
Pro supinis simpliciter, &c. *Holmes.*

INFINITIVE.

1. THE opportunity *of assisting.* (auxiliandi.) — Καιρος ὁ βοηθειν.

2. Not powerful *in speaking*, but unable *to keep silence.* (loquendo,) (ad tacendum.) — Ου λεγειν δεινος, αλλα σιγαν αδυνατος.

3. Refrain entirely from shouting, and *laughing at* any thing. (irridendo.) — Βοη, και ὁ επιγελαν τις[d] παντελως απεχου[m].

4. What went ye out *to see?* (visum.) — Τις εξερχομαι[6] θεασομαι[5].

5. For the sake *of conquering.* (vincendi.) — Ενεκα ὁ νικαν.

6. It is time for you *to depart* from *fighting.* (abeundi,) (pugnando.) — Καιρος συ[pl] ὁϊ απειμι[6] απο ὁ μαχομαι.

7. He spent the greatest part of his time, *in inquiring*, and — Εν ὁ ζητειν, και φορτιζω, και βαυλευω[m], ὁ

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considering, and *consulting*. (quærendo,) (cogitando,) (consultando.)

πλειστος χρονος διατριβω[2].

PARTICIPLE.

8. I have spent my own property, *in doing* nothing else, than *honoring*, and *bestowing gifts*, when I admired any of the soldiers. (faciendo,) (honorando,) (donando.)

Ο ιδιος χρημα[p1] αναλισκω, ουδεις αλλος ποιεω, η τιμαω, και χαριζομαι, αταν τις αγαζομαι[p5] ο στρατιωτης.

9. Socrates acts unjustly, *in* not *acknowledging* those gods, whom the city acknowledges. (agnoscendo.)

Αδικεω Σωκρατης, ος μεν ο πολις νομιζω θεος, ου νομιζω.

10. I went to you, *to see* how you are. (visum.)

Εγω προς συ ειμι[m7], επισκεπτομαι[3] πως εχω.

11. We gain friends, not *by receiving*, but *by doing* favours. (patiendo,) (agendo.)

Ου πασχω ευ, αλλα δραω, κταομαι ο φιλος.

12. Cyrus had soon attached to himself the fathers of his companions, *by visiting* them, and *showing* manifestly that he loved their sons. (visendo,) (ostendendo.)

Ταχυ ο παταρ ο ηλικιωτης αναρταω[p] ο Κυρος, προσειμι[6], και ενδηλος ειμι οτι ασπαζομαι[2] αυτος ο υιευς.

PROMISCUOUS.

13. ¶ But if battles are decided, now, as formerly, by those that fight well, you cannot be wrong *in taking heart*. (confidendo.)

Ει μεντοι, ωσπερ προσθεν, δια ο[a] ευ μαχομαι[E], ετι και νυν, ο μαχη κρινω, θαρρεω ουδεις[ne] αν σφαλλω[p6d].

14. The Persians take care *of hunting* publicly; and the king, as also in war, is their leader, and hunts himself, and takes care of the rest that they may hunt. (venandi.)

Δημοσια ο θηραω επιμελομαι ο Περσης· και βασιλευς, ωσπερ και εν πολεμος, ηγεμων αυτος[d] ειμι, και αυτος τε θηραω, και ο αλλος επιμελεομαι οπως αν θηραω[d].

15. And what decrees have been passed against the rich,

Και οιος χειροτονεω ο ψηφισμα κατα ο πλου-

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which, by Cerberus, they have no means of *escaping*. (effugiendi.)

16. He had soon destroyed the wild beasts in the park, *by pursuing*, and *striking*, and *killing* them. (persequendo,) (feriendo,) (interimendo.)

17. This is the way leading to true learning, and it is very difficult *in appearance*. (aspectu.)

18. He was quick *in speaking*, and with his quickness a certain persuasion sat upon his lips. (loquendo.)

19. To love too much is the cause *of* not *loving*. (amandi)

20. Women are quick *in finding* devices. (inveniendo.)

21. The historian and poet do not differ *in their expressing* things in verse or in prose; for were the writings of Herodotus put into metre, they would nevertheless be a history in metre, as well as without it. But they differ in this, *in* the one *telling* things as they really are, the other, as they may be. (loquendo,) (narrando.)

22. A person may know the age of bees, in this manner; those which are but a year old are glossy and like oil, in colour; but the elder ones are rough both *to see* and *to touch*, and appear wrinkled by their age. (visu,) (tactu,)

σιος, ος, μα ὁ Κερβερος, ουδεις μηχανη ὁ διαφευγω[6] αυτος[a].

Ταχυ ὁ εν ὁ παραδεισος θηριων αναλισκω, διωκω, και βαλλω, και κατακαινω.

Ουτος ειμι ὁ ὁδος, ὁ αγω προς ὁ αληθινος παιδεια, και μαλα γε χαλεπος προσειδω[6].

Ταχυς λεγω μεν, προς δε γε αυτος ὁ ταχυς πειθω τις επικαθιζω[2] επι ὁ χειλος[d].

Ο λιαν φιλεω, ὁ μη φιλεω αιτιον.

Δεινος ὁ γυνη ευρισκω τεχνη.

Ο ἱστοριικος και ὁ ποιητης, ου ὁ η εμμετρος λεγω η αμετρος διαφερω· ειμι[d] γαρ αν ὁ Ηροδοτος εις μετρον τιθημι[a1f], και ουδεις[ne] μικρος αν ειμι[d] ἱστορια τις μετα μετρον, η ανευ μετρον. Αλλα ουτος διαφερω, ὁ ὁ[2] μεν ὁ γινομαι[g] λεγω, ὁ δε, οιος αν γινομαι[6d].

Μελισσα ηλικια διαγνωμι[d] τις αν, ὁ τροπος ουτος· ὁ μεν αυτοετης στιλπνος τε ειμι, και εικω[m7b] ελαιον, ὁ χροια· ὁ δε πρεσβυς τραχυς και ειδω[6] και ἀπτομαι[5] γινομαι, ῥυσος δε ὁραω[p] δια ὁ γηρας[a].

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23. He who fears death, either dreads a loss of sense, or to have other kind of feeling; now if you lose sensation, you will feel no pain; if you obtain other kind of feeling, you will be another kind of animal, and will not cease *from living*. (a vivendo.)

Ο ὁ θανατος φοβειται[m2], ητοι απαισθησια φοβειται, ἡ αισθησις ἑτεροιος· αλλα ειτε ουκετι αισθησις[2], ουδε κακος τις αισθανομαι[3]· ειτε αλλοιοτερος αισθησις κτασομαι[5d], αλλοιος ζωον ειμι, και ὁ ζαω ου παυω[m3].

24. When he was prevented *from doing* public duties himself, *by being employed* about greater things, he exhorted Archiadas, a religious man, to it. (a faciendo.)

Επειδη πρασσω αυτος κωλυω[2] ὁ πολιτικος[plne], δια ὁ[a] και περι μειζονα ασχολουμαι[7], Αρχιαδας, ὁ ὁ θειος[d] φιλος, επι ουτος[a] παρακαλεω[2].

25. To speak in a word, all those persons appear to have erred far *from thinking* as they ought, who have published their opinion that the soul is corporeal: for what can the fineness of breath do to us, to produce ideas and reasoning? or what form of atoms, beyond others, has such force and power, as to produce sentiment, when it is mingled into the form of another body? (a cogitando.)

Συνελοντι ειπειν, ποριω εγω δοκεω αφισθημι ὁ ὁ θειος[pl] λογιζομαι πας ἑφεξης, ὁποσος ὁ ψυχη σωμα αποφαινω[m5]· τις γαρ ὁ ὁ πνευμα εγω λεπτοτης προ εργον γινομαι[6d] αν, εις φαντασια και λογισμος; τις δε ὁ ατομος σχημα τοσουτος, παρα ὁ αλλος εχω δυναμις και ῥοπη, ὡστε φρονησις γενναω, ὁταν εις ἑτερος πλασις εγκαταμιγνυμι[5] σωμα;

26. Proclus was very lovely *to be seen;* for not only was the symmetry of his members perfect, but it is wonderful, how the vigour of his mind shone in his body, like a vital light, and it is not possible *to be expressed* in language. (visu,) (dictu.)

Ειδω[a6] ειμι σφοδρα ερασμιος ὁ Πρoκλος· και γαρ ου μονον αυτος[d] ὁ[nc] ὁ συμμετρια ευ εχω, αλλα γαρ και ὁ[nc] απο ὁ ψυχη επαινθεω[E] ὁ σωμα, οιον ει ῥως ζωτικος, θαυμασιος ὁσος[nc] αποσβιλβω[2], και ου παυ φραζω[a5] ὁ λογος δυνατος.

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27. De rebus incertis vero, *oracula consultum* mittebat suos, an suscipienda essent.

28. At iste certe pater tuus *aptior* est *ad docendum* minus quam plus habere.

CHAP. XLI.

Verbal adjectives, governing a dative of the agent, and the case of their own verbs, are used to signify *necessity*.

Cum significatur necessitas, &c. *Eton, Wetten, and Holmes.*

The gerund in dum of the nominative, &c. *Bell.*

1. WE *must not overcome women* by force. (vincendæ sunt.)

Ου σθενος νικητεον (εγω) γυνη.

2. If it be not possible to be saved with honour, *we must choose death.* (mors eligenda est nobis.)

Αν μη ειμι προς ὁ καλος[ne] σωζω, θανατος εγω αἱρετεον ειμι.

3. *All those who speak*, and *you who hear*, *must choose the best things*, and *those which will be solitary*, instead of the easiest and most pleasant. (eligenda sunt, &c.)

Ο λεγω[s] ἁπας, και ὁ ακουω συ, ὁ αγαθος και ὁ σωζω[3g], αντι ὁ ῥαδιος και ὁ ἡδυς προαιρετεον.

4. *The wise man ought to avoid* living for fame, and regarding things pleasing to the multitude, without making right reason the ruler of his life. (fugiendum est sapienti.)

Φευκτεον ὁ σωφρονεω[k], ὁ[nc] προς δοξα ζαω[f], και ὁ ὁ πολυς δοκειε περισκοπεω, και μη ὁ ορθος λογος ἡγεμων ποιεω[m] ὁ βιος.

5. But first *we ought to examine*, whether there be any art of sublimity or depth; for some persons think that they are

Εγω δε εκεινος διαποριητεον εν αρχη, ει ειμι ὑψος τις η βαθος τεχνη· εἰσι τις ὁλως οιομαι δια-

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quite mistaken, who would reduce such things to artificial precepts. (nobis exquirendum est.)

παταω[7], ὀρ[8] ὁ τοιουτος ωγωξ εις τεχνικος παραγγελμα.

6. ¶ I say then *that you ought to give aid to these things* in two manners; first, in saving the cities to the Olynthians, and sending the soldiers who will do this; and secondly, in injuring his country, by ships, and by other soldiers. (auxilium a vobis negotiis ferendum esse.)

Φημι δη δικχη βουθητεον ειμι ὁ πραγμα συ· ὁ[d] τε, ὁ πολις ὁ Ολυνθιος σωζω[f], και ὁ ουτος ποιεω[3g] στρατιωτης εκπεμπω· και ὁ, ὁ εκεινος χωρα κακως ποιεω[f], και τριηρης, και στρατιωτης ἑτερος.

7. I think *that a person should captivate those*, whom he would wish to make willing assistants of the works of war, by all good words and deeds. (captandos esse.)

Ος ὁ εις ὁ πολεμος εργον ποιεω τις βουλομαι συνεργος προθυμος, ουτος πανταπας, εγω γε δοκει, αγαθος θηρατεον ειμι και λογος και εργον.

8. If you wish that the gods should be propitious to you, *you must worship the gods;* or if you would wish to be beloved by your friends, *you must do good to your friends;* and if you desire to be honoured by your city, *you must do service to your city.* (colendi sunt Dii, &c.)

Ει ὁ θεος ἱλεος ειμι συ βουλομαι, θεραπευτεον (ου) ὁ θεος· ειτε ὑπο φιλος εθελω αγαπαω, ὁ φιλος[a] ευεργετηξεον· ειτε ὑπο πολις επιθυμεω τιμαω, ὁ πολις[a] ωφελητεον.

9. *We must not omit one dream*, the last and greatest, which gave him all his hope. (omittendum, &c.)

Ο δε τελευταιος και μεγας, ὁσπερ αυτος και ὁ ελπις πας ὑποφαινω[2] ονειρ ουδε εγω παραλειπτεον.

10. Si quis, quum tibicen bonus non sit, videri velit, quid *ei faciendum* sit? An non *imitandi* boni tibicines *in iis* quæ sunt extra artem? ac primum quidem, quum illi instrumenta pulchra habeant, multosque pedisequos circumducant, etiam *ipsi hæc facienda.*

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CHAP. XLII.

Every verb may take an accusative of a corresponding noun.

Quodvis verbum admittit, &c. *Eton.*
All verbs govern the accusative, &c. *Bell.*
Verbum quodvis accusativum, &c. *Holmes.*

1. THE rich *live a* much more *miserable life* than ye.

2. Lest some one shall *file a bill* of impiety against us, before Rhadamanthus.

3. And *they were greatly afraid*, and said to each other; Who then is this, that the sea and the winds obey him.

4. Then, O Pythagoras, *we eat a splendid supper, consisting of many kinds of meat*, laid on much gold and silver; and there were golden cups, and beautiful servants, and musicians, and buffoons.

5. You awakened me being rich, enjoying the most pleasant dream, and *extremely happy*.

6. *He*, who has formed base designs, if fortune favours him, *has obtained his desire*, nevertheless he has intended badly.

7. ¶ *I make the justest proposal* among friends; for if I shall appear to have done any

Ο πλουσιος πολυ αθλιως συ ὁ βιος βιοω.

Μη τις εγω[a] γραφω[m] γραφη ασεβεια, επι ὁ Ραδαμανθυς[g].

Και φοβεω[p5] φοβος μεγας, και λεγω[2] προς αλληλων· Τις αρα εστι ουτος, ὁτι ὁ θαλασσα και ὁ ανεμος ὑπακουω αυτος.

Τουτευθεν, δειπνεω[2], ω Πυθαγορας, πολυοψος τις και ποικιλος δειπνον, επι χρυσουν[g] πολυς και αργυρεον· και εκπωμα ειμι χρυσεος, και διακονος ὡραιος, και μουσουργος, και γελωτοποιος.

Συ εγω πλουτεω, και ὑδυς ονειρος[d] συνειμι, και θαυμασ[l]ιος ευδαιμονια ευδαιμονεω, επεγειρω.

Ο βουλευω[m5g] αισχρως, ει ὁς ὁ τυχη επιστρω[md], ευρημα ἑυρισκω[8], μικρος[ne] δε ουδεις ὁς[d] κακως βουλευω[p7].

Ο εν φιλος δικαιος ὑποθεσις εγω ὑποτιθημι[m]· ην γαρ τις[ane] εγω φαινω κα-

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wrong, I will confess the injury; but if I appear neither to have done, nor intended any evil, will not you confess that you are not injured by me?

κος ποιεω^E, ὁμολογεω αδικεω^F· ην μεντοι μηδεις φαινω^M κακος ποιεω^E, μηδε βουλομαι^P5, ου και συ αν ὁμολογεω^3 μηδεις^ne ὑπο εγω αδικεω;

8. Tragedy *having undergone many changes*, rested, when it had got its proper nature; and Æschylus first brought the number of actors, from one to two, and lessened the parts of the chorus.

Πολυς μεταβολη μεταβαλλω^6 ὁ τραγωδια, παυω^M επει εχω^6 ὁ εαυτου φυσις· και ὁ, τε ὁ ὑποκριτης πληθος, εξ εις εις δυο, πρωτος Αισχυλος αγω^2, και ὁne ὁ χορος ελαττοω.

9. They killed moreover the sons of Cleander, and put to death all whom they knew to be friends to him; and having dragged their bodies, and *treated them with every kind of abuse*, at last, carrying them thus insulted, they threw them into the sewers.

Προσαναιρεω^6 δε και ὁ παις ὁ Κλεανδρος, πας^a τε ὁστος^2 ειδεω^3 εκεινος φιλος, διαχραομαι· συρω^1 τε ὁ σωμα, και πας ὑβρις εμβριζω^5, τελος, λωβαομαι^P7E εις ὁ ὀχετος ριπτω φερω.

10. Ye have seen, in the comedy of Aristophanes, one Socrates carried about, and saying that he walked in the air, and *babbling much other folly*.

Οραω, εν ὁ Αριστοφανης κωμωδια, Σωκρατης τις εκει περιφερω, φασκω τε αεροβατεω, και αλλος πολυς φλυαρια φλυαρεω.

11. Populo amicus erat, et una *fugit* hanc *fugam*.

12. Videntes autem stellam, *gavisi sunt gaudio* magno valde.

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CHAP. XLIII.

Verbs of sense, with the Attics, take an accusative.

Attice vero omnia verba sensus, &c. *Eton.*
Also verbs signifying, &c. *Bell.*
And the Attics construe, &c. *Holmes.*

1. IT is not safe for you to say, nor for me *to hear such things.*

2. *You heard these things true*, O Menippus; and I have died, as you see, being able to be immortal.

3. Now ye seek to kill me, who have spoken the truth to you, *which I heard* from God: Abraham did not this.

4. Every one *loves his own work.*

5. ¶ And why need I speak about the world! who *heard*, every day from them, *ideas*, and *incorporeals*, and *atoms*, and *vacuums*, and *such a multitude* of names.

6. Jesus saith unto them, Draw out now, and bear unto the governor of the feast; and they bare it. When the ruler of the feast *tasted the water that had been made wine*, he calls the bridegroom, and says to him, Every man sets forth the good wine, and when men have well drunk, then the

Ουκ ασφαλης ουτε συ λεγω, ουτε εγω ακουω ὁ τοιουτος.

Αληθης ουτος ακουω ω Μενιππος· και θνησκω, ὡς ὁραω, αθανατος ειμι δυναμαι.

Νυν ζητεω εγω αποκτεινω[5], ὁς ὁ αληθεια λαλεω συ, ὁς ακουω παρα ὁ Θεος· ουτος Αβρααμ ου ποιεω.

Πας ὁ οικειος εργον αγαπαω.

Περι μεν ὁ κοσμος[E] τις χρη και λεγω; ὁσγε ιδεα, και ασωμα, και ατομος, και κενος[uc], και τοιουτος τις οχλος ονομα, ὁσημεραι, παρ' αυτος ακουω[2].

Λεγω αυτος ὁ Ιησους, Αντλεω[5] νυν, και φερω ὁ αρχιτρικλινος· και φερω. Ως δε γευω[m] ὁ αρχιτρικλινος ὁ ὑδωρ οινος γινομαι[E], φωνεω ὁ νυμφιος, και λεγω αυτος, Πας ανθρωπος πρωτος ὁ καλος οινος τιθημι, και ὁταν μεθυω[p5], τοτε ὁ μικρος· συ

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smaller wine; thou hast kept the good wine until now.

7. And Isaac, his father, said unto him, Come near to me, and kiss me, my son. And having come near, he kissed him; and *he smelled the smell* of his garments, and blessed him.

8. Esau, my brother, is a hairy man, and I am a smooth man; my father peradventure *will feel me*, and I shall be before him, as a deceiver.

τηρεω ὁ καλος οινος εως αρτι.

Και ειπεν αυτος Ισαακ, ὁ πατηρ αυτος, Εγγιζω[5] εγω, και φιλεω[5] εγω, τεκνον. Και εγγιζω[5], φιλεω αυτος· και οσφραινομαι[P] ὁ οσμη ὁ ἱματιον αυτος, και ευλογεω αυτος.

Ειμι Ησαυ, ὁ αδελφος εγω, ανηρ δασυς, εγω δε ανηρ λειος· μηποτε ψηλαφαω[5c] εγω ὁ πατηρ, και ειμι εναντιον αυτος, ως καταφρονεωΕ.

9. Bonum *gustaverunt* Dei *verbum*.
10. *Audio hæc* de te.
11. *Sentiunt præsentia*.

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CHAP. XLIV.

Participles and adjectives are often put, by attraction, in the same case with the noun or pronoun to which they refer.

The Attics often put the relative, by attraction, in the same case with the antecedent; and sometimes the antecedent in the same case with the relative.

Attice relativum et antecedens, &c.
Attice quoque antecedens, &c.
Genitivus sequentis adjectivi, &c. *Eton.*
The Attics put the relative, &c.
Sometimes the antecedent, &c.
The antecedent is sometimes, &c. *Bell.*
Frequenter relativum et antecedens, &c. *Wetten* and *Holmes.*

RELATIVE attracted by the ANTECEDENT.

1. IN *his righteousness that* he hath done he shall live.

Εν ὁ δικαιοσυνη αυτος ὁς ποιεω[5] ζαω[m].

2. Your body is the temple *of the holy spirit* in you, *which* ye have from God.

Ο σωμα συ[pl] ναος ὁ εν συ ἁγιος πνευμα ειμι, ὁς εχω απο Θεος.

3. There are some, who will not admire you at all more, upon account of *the things which* you give.

Ειμι τις, ὁς ὁς μεν συ διδωμι χρημα, ουδε μικρον ὁυτος ἑνεκα συ μαλλον θαυμαζω[3].

4. I do not ask for the world, but for *those whom* thou hast given me, because they are thine.

Ου περι ὁ κοσμος ερωταω, αλλα περι (τουτων) ὁς διδωμι εγω, ὁτι σος ειμι.

5. And now, O father, glorify thou me, *with the glory which* I had, before the world was.

Και νυν δοξαζω[5] εγω συ, πατηρ, ὁ δοξα ὁς εχω[2], παρ ὁ ὁ κοσμος[a] ειμι[f].

6. Remember *the word which*

Μνημονευω ὁ λογος ὁς

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I said to you; if they persecuted me, they will also persecute you.

εγω ειπον συ· ει εγω διωκω, και συ διωκω[3].

ANTECEDENT attracted by the RELATIVE.

7. There is no *public office*, through *which* he had not gone.

Ουκ ειμι οστις[a] πωποτε ουκ αρχω[5] αρχη.

8. And some of the disciples from Cæsarea came with us, bringing one *Mnason, a Cyprian, an old disciple*, with *whom* we should be lodged.

Συνερχονται[6] δε και οι μαθητης απο Καισαρειας συν εμοι, αγοντες παρ ὡ ξενισζω[5], Μνασων τις, Κυπριος, αρχαιος μαθητης.

PARTICIPLE and ADJECTIVE attracted by the SUBSTANTIVE.

9. It has been ordained by fate for *most men, when successful*, never to be wise.

Ο πολυς μειρων μηδεποτε, ευ πρασσων[2], φρονειν[a].

10. He was brother-in-law *of me shameless.*

Δαμρ εμος ειμι κυνωπις[c].

11. The finest tragedies are composed about Alcmæon, and Oedipus, and Orestes, and *others to whomsoever* it has happened either to suffer dreadful things, or to do them.

Ο καλος τραγῳδια συντιθημι περι Αλκμαιων[2], και Οιδιπους, και Ορεστης, και ὁσος αλλος συμβαινω η πασχω[6] δεινος, η ποιεω[5].

12. They say that there are with them *two kinds of reasoning, the one* which is *better*, and *the other* which is *worse.*

Ειμι παρα αυτος φημι αμφω ὁ λογος[2], ὁ κρεισσων εστις ειμι και ὁ ησσων.

PROMISCUOUS.

13. ¶ He comes then to a city of Samaria, called Sichar, near *the ground which* Jacob gave to his son Joseph.

Ερχομαι ουν εις πολις ὁ Σαμαρεια, λεγω[pl g], Συχαρ, πλησιον ὁ χωριον ὁς διδωμι Ιακωβ Ιωσηφ ὁ υιος αυτος.

14. When they landed, they see a fire lying, and small fish lying upon it, and bread. Je-

Ως αποβαινω[6] εις ὁ γεα, βλεπω ανθρακια κειμαι, και οψαριον επικει-

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sus says to them, Bring *of the small fishes which* ye caught just now.

15. At every disagreeable appearance accustom yourself to say, that it is an appearance, and not at all what it seems; then examine it, *by these rules*, *which* you have.

16. Do ye now desire peace, for any other thing than this, that you think you are able to live more safely, when peace is made, than *making war?*

17. Socrates said, that those persons were mad, who explored by divination the things, which the gods permitted men learning to discern; and he said that they ought to learn those things, which the gods permitted them *learning* to do.

18. He desired him to come to the army, that they might consult about *the castles which* they had taken.

19. His eunuchs and servants dug a grave for him, when he died; and his wife sits on the ground, having adorned her husband *with whatever things* she had, and having his head upon her knees.

20. That you should be murderers, and pollute your hands with royal blood—see that it be not villainous at present, and dangerous to you afterwards;

μαι, και αρτος. Λεγω αυτος ὁ Ιησους, Φερω[5] εκ ὁ οψαριον ὁς πιαζω νυν.

Πας φαντασια[d] τραχυς μελεταω επιλεγω, ὁτι φαντασια ειμι, και ου παντως ὁ[nc] φαινω[pg]· επειτα εξεταζω, ὁ καιων ὁυτος, ὁς εχω.

Αλλας ὁ η ὁυτος γε ἑνεκα, ειρηνη[g] νυν επιθυμεω, ὁτι νομιζω ασφαλεστερον δυναμαι ζαω, ειρηνη γινομαι, η πολεμεω[n];

Δαιμοναω[2], φημι ὁ Σωκρατης, ὁ μαντευομαι[h], ὁς ὁ ανθρωπος ὁιδωμι ὁ Θεος μαθων διακρινω· φημι δε δει, ὁς μαθων[a] ποιεω διδωμι ὁ Θεος μανθανω.

Επιστελλω[2] ἡκω αυτος επι ὁ στρατευμα[a], ὁπως πειρ ὁ βουλευτηριον[g] ὁς λαμβανω βουλευω[m5d].

Ο μεν ευνουχος και ὁ θεραπων αυτος[g] ορυσσω θηκη ὁ[d] τελευταω[5g]· ὁ δε γυνη καθημαι χαμαι, κοσμεω[7] ὁς εχω ὁ ανηρ, ὁ κεφαλη αυτος εχω επι ὁ γονυ[d].

Αυτος γινομαι[6] φονευς, και βασιλειος μιαινω[5] ὁ δεξια αἱμα, ὁραω μη προς ὁ[nc] νυν ανοσιος, και υστερον συ επικινδυνος ει-

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for I am not conscious *to myself, that I have given* you any *cause of uneasiness.*

μι· ου γαρ τις εμαυτου συνειδιω[m7] λυπεω[5E] συ.

21. What then does the God say? For indeed I am not conscious to myself *that I am wise*, much or little.

Τις ποτε λεγω ὁ Θεος; εγω γαρ δη, ουτε μεγα ουτε σμικρον, συνειδιω[m7] εμαυτου σοφος[n] ειμι.

22. Persarum quidem longe pulcherrimus est pater meus, Medorum vero *quotquot ego vidi*, longe hic meus avus pulcherrimus est.

23. Philosophis edicere, non fingere nova vocabula, neque nugari de *quibus* non *norunt*.

CHAP. XLV.

An adjective is sometimes put in a different gender from the substantive with which it stands, as agreeing with some other substantive understood.

Sometimes a neuter adjective, &c.
The relative sometimes agrees, &c. *Bell.*

1. POETRY is *more philosophical* and *laboured* than history.

Φιλοσοφος[ne] και σπουδαιος ποιησις ἱστοριας ειμι.

2. Teach ye all *nations*, baptizing *them* in the name of the Father, and of the Son, and of the Holy Ghost.

Μαθητευω[5] πας ὁ εθνος, βαπτιζω αυτος[m] εις ὁ ονομα ὁ πατηρ, και ὁ υ.ος, και ὁ ἁγιος πνευ,α.

3. I say that *expression* is the interpretation (of thought) by a fit appellation, *which* has the same power in poetry as in prose.

Λεγω λεξις ειμι ὁ δια ὁ ονομασια[E] ἑρμηνεια, ὁς[ne] και επι ὁ εμμετρος[pg], και επι ὁ λογος[pg] εχω ὁ αυτος δυναμις.

4. *The silence* of Ajax in the shades is *great*, and *more sublime* than any speech.

Ος ὁ Αιας εν νεκυια σιωπη μεγας[ne], και πας ὑψηλυς[ne] λογος.

5. How deep you slept, *O*

Ως βαθυς[a] κοιμαω[p5], ω

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son, who did not leap up? But how then did Ulysses escape?

6. ¶ When he saw the woman sitting on the ground, and the dead man lying, he wept for the misfortune, and said, Alas! O good and faithful *soul*, thou art gone then *having left* us!

7. There are *internal sensations* in each of us, *which* we call hopes.

8. Think that the hearing of many things is better than much riches; for the latter speedily perish, the former endures for ever; for *wisdom* alone, of all possessions, is *immortal.*

9. *The barbarians* are, by nature, fond of money, and *despising* dangers, they either provide what is necessary for their sustenance, by incursion and invasion, or purchase peace for great rewards.

10. *Cities* have made death the punishment for the greatest crimes, as not *being able to restrain* injustice, by the fear of a greater evil.

τυχων, ὁς[m] ουκ εκθορεω; Ο δε ουν Οδυσσευς πως διαφευγω;

Επει δε ειδω[2] ὁ γυνη χαμαι καθημαι, και ὁ νεκρος κειμαι, δακρυω τε επι ὁ παθος[d], και ειπον, Φευ, ω αγαθος και πιστος ψυχη, οιχομαι δη απολιπων[m] εγω.

Λογος εν εκασῳ[f] εγω, ὁς[f] ελπις ονομαζω.

Ηγεομαι ὁ ακουσμα[g] πολλα πολυς εμι χρημα αγαθος· ὁ μεν γαρ ταχεως απολειπω, ὁ δε πας ὁ χρονος παραμενω· σοφια γαρ μονος, ὁ κτημα, αθανατος[ne].

Φυσις, το βαρβαρον φιλοχρηματον, και κινδυνος καταφρονησας[mpl] η δια επιδρομη[g] και εφοδος ὁ χρεωδης[ne] πορος ὁ βιος ποριζω[m], η μεγας μισθος[g] ὁ ειρηνη αντικαταλλασσω[m].

Ο πολις επι ὁ μεγας αδικημα[d] ζημια θανατος ποιεω, ὡ ουκ αν, μεγας κακος φοβος, ὁ αδικια παυσω[m].

11. *Oblectatio*, cum honestate, est *optimum;* sine hac, *pessimum.*

12. *Præclarum* est, publicorum actorum *custodia.*

13. *Gentes* ambulant in vanitate sensus sui, *alienati* a vita Dei.

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CHAP. XLVI.

A noun of the dual number may have a verb, adjective or relative plural; but a plural noun can only have a verb, adjective, or relative dual, when it signifies two.

Omne duale necessario, &c.
Contra vero omne plurale, &c. *Eton.*
Cum verba prima dualis, &c.
Αμφω et δυω, &c. *Wetten.*
Sometimes the dual number, &c. *Bell.*
Dualia non necessario, &c. *Holmes.*

1. WHY then are you offended against them? for *they both suffer* just punishment.

2. But one thing vexed me not little; Thesmopolis disturbing me, and teaching me, that *two negatives* make one affirmative.

3. In treating of every art, *two things being required*, the first, to show what the subject is, and the second in order, but the more important, how, and by what methods this may be acquired.

4. And ye rivers, and earth, and ye *who punish* the dead men, below.

5. ¶ If the *two hands*, *which* God made to assist each other, *would turn themselves* to impede each other; or if the *two feet would impede* each other; would it not be great ignorance, and unhappiness?

Τις ουν αγαναχτεω κατα αυτος; διδωμι γαρ αμφω καλος ὁ δικη.

Πλην αλλα εις εγω λυπεω[2] ου μετριως· ὁ Θεσμοπολις ενοχλεω, και διδασκω, ὡς ὁ δυο αποφασις, εις καταφασις αποτελεω.

Επι πας τεχνολογιαξ, δυω απαιτεω, προτεροςξ μεν ὁξ δηκνυμι[5] τις[ne] ὁ ὑποκειμαιξ, δευτερος δε ὁ ταξις, ὁ δυναμις δε κυριος, πως αν εγω αυτος ουτος, και δια ὁς τις μεθοδοςξ κτητος γενομαι[6].

Και ποταμος, και γαια, και ὁς[p] ὑπενερθε καμνω[6]ξ Ανθρωπος τινυμαι.

Ει ὁ[m] χειρ, ὁς ὁ Θεος επι ὁ[d] συλλαμβανω[f] αλληλω[g] ποιεω, τρεπω[6] προς ὁ διακωλυω αλληλω· η ει ὁ πους εμποδιζω αλληλω· ουκ αν πολυς αμαθια ειμι, και κακοδαιμονια;

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6. *They two* went reluctant along the shore of the barren sea, and came to the tents and ships of the Myrmidons; and they *found* him at his tent and his black ship.

Ο δε αιχμη Ξαινω[6] παρα θις αλς ατρυγετος,
Μυρμιδων δε επι τε κλισιας[2] και ναυς ικομαι[2].
Ο δε ευρι κω[6] παρα τε κλισια και ναυς μελας.

7. And *let these two themselves be witnesses* to this, before the eternal gods, and mortal men.

Το δε αυτος μαρτυρος[pl] ημι,
Προς τε θεους[g] μακαρ, προς τε θνητος ανθρωπος.

8. Quare vero non et *nos duo extruimus* montes alios super alios, ut habeamus accuratiorem prospectum.

9. *Equi* mihi *fatigati sunt* excitanti populum.

CHAP. XLVII.

Two or more negatives strengthen the negation.

Duæ aut plures negativæ, &c. *Eton.*
Duæ negativæ, &c. *Wetten.*

1. I AGAIN asked you to give me a thing, than which I know you had *nothing* of less value to give me: *nor any* easier to be commanded.

Παλιν αιτεω[2] συ, ος ειδεω[g] ουτε συ μικρος ημις[g] διδωμι[6] εγω ουδεις· ουτε ραιδιος επιτασσω[5] ουδεις.

2. Why do I say these things? That ye may know, that *nothing* is formidable to you when attentive; nor, if you be negligent, any thing such as you wish.

Τις ενεκα ουτος λεγω; Ινα ειδω, οτι ουδεις ουτι Φυλασσω[mg] συ ημι Φοβερος· ουτε, αν ολιγωρεω[2], τοιουτος οιος αν συ βουλομαι.

3. I would *not* pay *even* an obolus to *any* person.

Ουκ αν αποδιδωμι[6d] ουδε αν οβολος ουδεις.

4. Ye see that ye profit *nothing*.

Θεωρεω οτι ουκ ωφελεω ουδεις.

5. Thus there is *not one* wise person.

Ουτως ουκ ημι σοφος ουδε εις.

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6. Verily, verily, I say unto thee, the cock shall *not* crow, until thou shalt have denied me thrice.

Αμην, αμην, λεγω συ, ου μη αλεκτωρ φωνεω, εως ὁς απαρνεομαι[5] εγω τρις.

7. He does *not* then regard praise from such persons, who do not even please themselves.

Ου τοινυν ουδε ὁ παρα ὁ τοιουτος επαινος εν λογος τιθημι[m], ὁσγε ουδε αυτος[n] εαυτου[d] αρεσκω[m].

8. *Never* expect, having done *any* base thing, that you will escape notice; for though you may escape others, you will be conscious to yourself.

Μηδεποτε, μηδεις αισχρος ποιεω[5], ελπιζω λανθανω[3]· και γαρ αν ὁ αλλος λανθανω[6], σεαυτου γε συνειδεω[23].

9. ¶ When he saw him unable to bear the spear, he gave him the other things, and did not fear, that he *would be unable* to bear them.

Ως ὁραω[2] αυτος ου δυναμαι βασταζω[5] ὁ δορυ, ὁ αλλος διδωμι[2], και ουκ φοβεω[m2], μη ου δυναμαι[c] φερω αυτος.

10. Let death and flight, and all things that appear terrible, be daily before your eyes; but most of all, death; and you will *never* think *any thing* mean, nor excessively desire any thing.

Θανατος, και φυγη, και πας ὁ δεινος φαινω[mg], προ οφθαλμος ειμι συ κατα μερα· μαλιστα δε πας ὁ θανατος· και ουδεις ουδεποτε ταπεινος ενθυμεομαι[p3], ουτε αγαν επιθυμεω[3] τις.

11. They who are most hostile in the play, having become friends at last, go out, and *no one* is killed by *any person*.

Ο εχθρος ειμι[g] εν ὁ μυθος, φιλος γινομαι[6] επι τελευτη[g], εξερχομαι, και αποθνησκω[2] ουδεις υπο ουδεις[g].

12. *Neither* then do you think, that *any* of those things, which neither affect the nature of our body, or our soul, is grievous.

Μη ουν μηδε συ, μητε χαλεπος τις ὁ τοιουτος, ὁς μητε ὁ σωμα, μητε ὁ ὁ ψυχη εγω φυσις[d] προσηκω, νομιζω ειμι.

13. Let your conversation be without covetousness; being content with such things as ye have; for he hath himself said,

Αφιλαργυρος ὁ τροπος· αρκεω ὁ παρειμι[k]· αυτος γαρ ρεω, Ου μη συ ανιημι, ουδε ου μη συ εγκα-

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I will *not* leave thee, *nor* forsake thee. So that we may boldly say, The Lord is my helper, and I shall not be terrified at what man shall do unto me.

ταλειπω. Ωστε θαρρεω λεγω[f] εγω[a], Κυριος εγω[d] βοηθος, και ου φοβεω τις ποιεω εγω ανθρωπος.

14. The war itself will discover the frail parts of his affairs, if we apply to it; but if we sit at home, hearing the orators reviling, and blaming each other, *none* of the necessary things can *ever* be done by us.

Ευρισκω ὁ σαθρος ὁ εκεινος πραγμα αυτος ὁ πολεμος, αν επιχειρεω· αν μεντοι καθημαι οικοι, λοιδορεω[m] ακουω, και αιτιαω[m] αλληλων ὁ λεγω, ουδε ποτε ουδεις εγω ουμη γινομαι[6] ὁ δει.

15. Dixerim ego equidem, *nemini nullam* esse institutionem ab illo qui non placeat.

CHAP. XLVIII.

The article is used to mark a distinction or emphasis. With the infinitive it supplies the place of nouns, gerunds, and supines. With a participle, it is translated by the relative and indicative. With μεν and δε it signifies *partly;* and it is often used for ornament.

Articulo præpositivo, &c. *Eton.*
Articulus sequente δε, &c.
Utuntur autem Græci, &c.
Infinitivus cum, &c. *Wetten.*
The infinitive with the neuter, &c.
The prepositive article, &c. *Bell.*
Articulus quando vocibus, &c. *Holmes.*

1. IT is honourable even for an old man *to learn.*

Καλος και γηρασκω ὁ μανθανω.

2. *Death* is frequently more eligible, *than life.*

Αιρετος ειμι πολλακις, ὁ αποθνησκω[6] ὁ ζαω.

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3. It is better *to be dead*, than to live miserably.

Καλος ὁ μη ζαω ειμι, η ζαω αθλιως.

4. *To those that* are and *that* have been.

Ο νυν και ὁ προτερον.

5. These things, want of sleep, and cares have been the cause *of death* to me.

Ουτος γε εγω και ὁ αποθνησκω[6] αιτια γινομαι[p] αγρυπνια και φροντις.

6. Two men went up to *the* temple to pray; *the* one a Pharisee, and *the* other a publican.

Ανθρωπος δυο αναβαινω[6], εις ὁ ἱερον προσευχομαι[5]· ὁ εἰς φαρισαιος, και ὁ ἑτερος τελωνης.

7. Having seen *the* star, and come into *the* house, they found *the* child.

Ειδω[6] ὁ αστηρ, και ερχομαι εις ὁ οικια, ευρισκω[6] ὁ παιδιον.

8. We spend *the* time *of action* in *making ourselves ready.*

Ο ὁ πρασσω[f] χρονος, εις ὁ παρασκευαζω αναλισκω.

9. *A sower* went out *to sow;* and *as he sowed*, some seeds fell by *the* way side, and *the* birds came, and eat them up.

Εξερχομαι[6] ὁ σπειρω ὁ[g] σπειρω· και εν ὁ σπειρω αυτος, ὁς[ne] μεν πιπτω[6] παρα ὁ ὁδος, και ερχομαι[6] ὁ πετεινον, και καταφαγω αυτος.

10. Having made use of this *sentiment*, he has conquered, and possesses all things; *partly*, as one would possess, having taken them in war, and *partly*, having made them friends, and auxiliaries to himself.

Ουτος χραομαι[5] ὁ γνωμη πας καταστρεφω[p], και εχω· ὁ[ne] μεν, ὡς αν αιρεω[6g] τις εχω πολεμος, ὁ δε, συμμαχος[ne], και φιλος[ne] ποιεω[5].

11. There may be great excess in all the things, which we have mentioned; *on the one hand*, drawing us to *extravagance;* on the other, driving us to *baseness.*

Γινομαι[6d] αν εν πας, ὁς[d] ειπον, αμετρια πολυς· ὁ[fn] μεν, προς ὁ πολυτελης[ne] εξαγω ὁ[fn] δε, προς ὁ ῥυπαρος[ne] συνωθεω.

12. He *that hath* my commandments, and *keepeth* them, he it is *who loveth* me; and he

Ο εχω ὁ εντολη εγω, και τηρεω αυτος, εκεινος ειμι ὁ αγαπαω εγω· ὁ δε

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who loveth me, shall be beloved by my father.

13. Pay ye *the things which are* Cæsar's, to *Cæsar*, and *the things which are God's* to *God*.

14. ¶ *Poverty*, and *meddling* about other people's affairs, follow *laziness*, and *indolence*.

15. *This word* "man," or "white," does not denote *the time* when; but *this*, "he walks," or, "he has walked;" *the former* denotes *the* present time, *the latter*, *the* past.

16. Cæcilius, *the Roman author*, gives this proof *that Rome was* founded by the Grecians, *that* it still retains *the* original Grecian custom of sacrificing to *Hercules*.

αγαπαω εγω, αγαπαω υπο ο πατηρ εγω.

Αποδιδωμι[6] ο Καισαρ, ο Καισαρ, και ο ο Θεος, ο Θεος.

Ο[d] αργεω[f], και σχολαζω, ιπομαι α[ne] απορεω, και ο αλλοτριος πολυπραγμονεω.

Ο μεν, ανθρωπος, η, λευκος[ne], ου προσημαινω το ποτε· ο[ne] δε, βαδιζω, η, βαδιζω, ο[ne] μεν ο παρειμι[g] χρονος[a], ο δε ο παρειχομαι[7]g.

Καικιλιος, ο ο Ρωμαιος συγγραφευς, ουτος τιθημι[m] σημειον, ο Ελληνικος[a] ειμι[f] κτισμα ο Ρωμη, ο[ne] παρα αυτος ο πατριος θυσια Ελληνικος ειμι ο Ηρακλης.

17. Horum minime est, qui prudentiam exercent, *vim inferre;* sed *illorum* est, *qui* vires *habent* absque consilio, *talia* facere.

18. Quo autem modo mihi visus sit familiaribus suis prodesse, *partim* opere semetipsum demonstrans, qualis esset, *partim* colloquiis usus, scribam.

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ELLIPSIS.

ΕΛΛΕΙΨΙΣ est defectus vocis unius duarum vel plurium, quæ ad integram et justam structuram requiruntur.

L. BOS.

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CHAP. XLIX.

Nominum, Participiorum et Pronominum.

1. Qui nesciat, Ephesiorum civitatem ædituam esse magnæ deæ Dianæ, et *simulacri* ab Jove delapsi.
2. Qui quam vacuam reperit, plenam reddidit urbem *bonorum*.
3. Sum *statua* Phanodici, filii Hermocratis Proconesii.
4. Quidam de Asiæ principibus, qui erant amici ejus, miserunt *nuncios* ad eum.
5. Postridie sublatis *anchoris* navigabamus.
6. Alexander autem ex Onchesto tollens *cursum*.
7. Moriens autem ad amicos respiciens, Magnos, inquit, *ludos* funebres video mihi futuros.
8. Ex sereno et puro *aere* ambiente sonuit vox.

9. Proposuit victoriæ *præmia* totis ordinibus.
10. Qua de *causa* Trojani decem annis restiterunt Græcorum conatibus.
11. Si quod est in hoc viro *crimen*, accusent eum.

12. Non invenientes *causam*, quomodo punirent eos.
13. *Plaustris* onerariis imposuit ligna.
14. De desertis *vitibus* putabat se adeo facile decerpturum uvas.
15. Ea quæ ad Deum *pertinent*.
16. Dicunt *homines*.
17. Nam et hoc de *mortuis* dici consuevit.

18. Omnibus *hominibus* notum est.
19. A *teneris* unguiculis.
20. Qui cum diceret cauponam eam magno *pretio* vendere.
21. Quadrigas quidem fecerunt.
22. Rursus de novo *principio* seditiones moverunt adversus se invicem.
23. Vi se urbe expulsos caussati, ab imperatore qui tunc in Italia *imperium* obtinebat.

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CHAP. XLIX.

1. ΟΣ ου γινωσκει την Εφεσιων πολιν νεωκορον ουσαν της μεγαλης θεας Αρτεμιδος, και του Διοπετους . Act. 19.

2. Ος εποιησε την πολιν ἡμων μεσην , ἐμοι επιχειλη. Themistoc.

3. Φανοδικου εμε του Ερμοκρεατους του Προκοννησιου. Inscrip. Sig.

4. Τινες των Ασιαρχων, οντες αυτῳ φιλοι, πεμψαντες προς αυτον . Act. 19.

5. Τῃ επιουσῃ αραντες επλευσαμεν. Act. 27.

6. Ο δε Αλεξανδρος εξ Ογχησμου αρας . Arrian.

7. Αποθνησκων δε προς τους ἑταιρους ειδων, εφη, Μεγαν ὁρω μου τον επιταφιον εσομενον. Apoph. Alex.

8. Εξ ανεφελου και διαυθρου του περιεχοντος ηχησε φωνη. Plut.

9. Προκειτε νικητηρια και ὑλαις ταις ταξεσι. Xen.

10. Ηι και μαλλον οι Τρωες, αυτων διεσπαρμενων, τα δεκα ετη αντειχον. Thucyd.

11. Ει τι εστιν εν τῳ ανδρι τουτῳ , κατηνορθωσαν αυτου. Act. 25.

12. Μηδεν ευρισκοντες το πως κολασονται αυτους. Act. 4.

13. Ταις σκευοφοροις επεθηκε ξυλα. Ælian.

14. Εξημας ωστ' ουτω ραδιως τευγησιν. Aristoph.

15. Τα προς τον Θεον . Hebr. 2.

16. Φασιν η λεγουσιν .

17. Λεγεται γαρ τι περι των οιχομενων και τοιουτο. Liban.

18. Εστιν παντι δηλον. Athen.

19. Εξ ουυχων Prov.

20. Επει δ' εφατο πωλειν αυτην τον καπηλον πολλου. Ælian

21. Τεθριππα μεν εποιησαν. Ælian.

22. Αυθις εκ νεης επ' αλληλοισιν εστασιασαν. Herodot.

23. Εξειληλασθαι της πολεως αιτιωμενοι βιαι, προς του τοτε κατεχοντος κατα την Ιταλιαν ἡγεμονος. Dion. Halicar.

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24. Hastasque et *scutum* bovinum.
25. Et levato artemone secundum *auræ* flatum.
26. Hoc est opus Dei, ut credatis in *eum*, quem misit ille.
27. Illi vero cum celerrimo accurrissent *gressu*.
28. Quinto vero anno Aristodemi *regni*.
29. Diocles tertio *libro* brevis pertractationis dicit.
30. Peragere *vitam* in pace.
31. Nocte post precem transmutavit *vitam*, i. e. mortuus est.
32. Non accipiebant eum in urbem, neque in commune *consilium*.
33. Si quando in unum *consilium* consultabimus.
34. Deliberandum esse communi *consilio* et tibi et mihi censeo.
35. Non quod jam acceperim *brabeum*, aut jam perfectus sim.
36. Post hæc os suum aperuit Job, et execratus est diem suum *natalem*.
37. Præstantes muliebri *generi*, tanquam infirmiori vasi, honorem.
38. Ἀστόξενοι vocantur, qui genere quidem convenient, in aliena vero *terra* nati sunt.
39. Usque dum in pacata *regione* vel *terra* sumus.
40. Non omnes Græcorum *linguam* intelligunt.
41. Cognosces, an et divina *voluntate* vel *sententia* urbem non sis destructurus.
42. Populus scivit; Tisamenus *sententiam* dixit.
43. Cineas ad Senatum Romanum arcanis *literis* scripserat.
44. A patria, tanquam a sacra *linea*, incipiebat semina pacis abjicere.
45. Nova quædam *numina* infers auribus nostris.
46. Vacuos et nocturnos militum timores *terrores* panicos vocamus.
47. Si quis infidelium *ad convivium* vos vocaverit.
48. Ut a multis personis in nos *collatum* donum, per multos gratiarum actione celebretur pro nobis.
49. Effugisti *pœnam*, Labes.

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24. Και δουρα και βοκην . Anacr.
25. Και επαραντες τον αρτεμονα τη πνευση . Act. 27.
26. Τουτο εστι το εργον του Θεου, ινα πιστευητε εις ον απεστειλεν εκεινος. Joan. 6.
27. Οι δε την ταχιστην προσδραμοντες . Ælian.
28. Πεμπτω δε ετει της Αριστοδημου . Pausan.
29. Διοκλης εν τη τριτη της Επιδεξιμης φησι. Laert.
30. Διαγειν εν ειρηνη. Ælian.
31. Τη μετα την ευχην νυκτι μετηλλαξεν . Æschin.

32. Ου προσεδεξαντο αυτον εις την πολιν, ουδ' επι το κοινον . Thucyd.
33. Ει δε ποτ' εις γε μιαν βουλευσομεν. Hom.
34. Σκοπειν αξιω κοινη και σε και εμε. Xenophon.

35 Ουχ ὁτι ηδη ελαβον , η ηδη τετελειωμαι. Philip. 3.
36. Μετα τουτο ηνοιξεν Ιωβ το στομα αυτου, και κατηρασατο την ἡμεραν αυτου. Job.
37. Ως ἀσθενεστερῳ σκευει τῳ γυναικειῳ απονεμοντες τιμην. 1. Pet. 3.
38. Ασιτοξενοι οἱ γενει μεν προσηκοντες, επι δε της αλλοδαπης γεγονοτες. Hesych.
39. Εως ετι εν Φιλιᾳ εσμεν. Xen.
40. Ουχ ἁπαντες την Ελληνων συνιασι. Luc.
41. Γνωσεται, ει και θεσπεσιη πολιν ουκ αλαπαξεις. Hom.
42. Εδοξε τῳ δημῳ· Τισαμενος ειπε. Andoc.
43. Κινεας προς την βουλην των Ρωμαιων εγραψε δ' απορρητων . Ælian.
44. Απο της πατριδος, ὡσπερ αφ' ἑρας , ηρχετο τα σπερματα της ειρηνης απορριπτειν. Philo.
45. Ξενιζονται τινα εισφερεις εις τας ακοας ἡμων. Act. 17.
46. Τους κενους και νυκτερινους των στρατευματων φοβους πανικα κλητζομεν. Polyæn.
47. Ει δε τις καλει ὑμας των απιστων . 1 Cor. 10.
48. Ινα εκ πολλων προσωπων το εις ἡμας χαρισμα δια πολλων ευχαριστηθη ὑπερ ἡμων. 2 Cor 1.
49. Εκπεφευγας ω Λαβες. Aristoph.

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50. Et *interjectis* aliquot diebus iterum ingressus est Capernaum.

51. Secundum meam *opinionem.*

52. Pantherinam *pellem* humeris habens.

53. Verum in singulos annos decem millia *drachmarum.*

54. Nequaquam puto *possibile* est magnum et juvenilem animum eos accipere, qui parva agunt.

55. Gloria Deo in altissimis *habitaculis.*

56. Jussit eos qui possent natare, projicere *se* primos, et ad terram exire.

57. Regum sententiam immobilem *se* habere decet.

58. Armeniam et vicinas eidem *gentes* Lucullus debellavit.

59. Secundum patriæ *mores.*

60. *Singulis* diebus.

61. Didicit, ex *iis* quæ passus est, obedientiam.

62. Nondum erat spiritus sanctus *effusus;* quia Jesus non dum erat glorificatus.

63. Postquam et mihi dicendi *potestatem* fecistis.

64. Sæpe blandis *verbis* alloquutus est.

65. Et a foro *venientes,* nisi loti fuerint, non edunt.

66. Quot *annos* natus es?

67. Qui citharem *tenet.*

68. Incolarum mansuetum et mite est *ingenium.*

69. Virtutem a juvenili *ætate* cole.

70. Vespere Sabbathi quæ lucescit in primam *diem* Sabbathi.

71. Multa quidem in terra, multa autem in *mari* humido.

72. Gubernator autem jam lucescente *sole* anchoras cum sustulisset.

73. Non ab optimo *animo,* i. e. sine dolo, ad rempublicam accedunt.

74. Aliusque alii *sacra* faciebat immortalium deorum.

75. In severarum Dearum *templum.*

76. Qui mollia *vestimenta* gestant.

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50. Και παλιν εισηλθεν εις Καπερναουμ δι ἡμερων. Marc. 2.
51. Κατα την εμην .
52. Παρδαλεην ωμοισιν εχων. Hom.
53. Αλλα μυριαι κατα τον ενιαυτον. Lucian.

54 Εσλι δ' ουδεποτ' οιμαι μεγα και νεανικον φρονημα λαβειν μικρα πρατ̈οντας. Dem.
55. Δοξα Θεῳ εν ὑψισ̈οις .
56. Εκελευσε τους δυναμενους κολυμβαν, αποριψαντας πρωτους, επι την γην εξιεναι. Act. 26.
57. Πρεπει την των βασιλεων γνωμην αμετακινητως εχειν Isocr.
58. Αρμενιαν και προσοικα ταυτης κατεπολεμησε Λουκουλλος. Julian.
59. Κατα τα πατρια . Thucyd.
60. Καθ' ἡμεραν. Ælian.
61. Εμαθεν, αφ' ὡν επαθε, την, ὑπακοην. Heb. 5.
62 Ουπω ην πνευμα ἁγιον ὑτι ὁ Ιησους ουδεπω εδοξασθη. Joan. 7.
63. Επηδη καμοι λογου μεταδεδωκατε . Heliodor.
64 Πολλα δε μειλιχιοισι προσηυδα. Hom.
65. Και απο αγορας εαν μη βαπτιζωνται, ουκ εσθιουσιν. Marc. 7.
66. Ποσα γεγονας;
67. Ο την κιθαραν . Luci.
68. Το των οικητορων ἡμερον και πραον εσλιν . Ælian.
69. Αρετην εκ νεας ασκει .
70. Οψε σαββατων τῃ επιφωσκουσῃ εις μιαν σαββατων. Mat. 28.
71. Πολλα μεν εν γῃ, πολλα δε εφ' ὑγρᾳ . Aristoph.

72. Ο δε κυβερνητης αρτι διαφωσκοντος του , αρας τας αγκυρας. Polyb.
73. Ουκ απο του βελτιςλου προς τα κοινα προσεχονται. Plat.
74. Αλλος δ' αλλῳ ερεξε θεων αιεγενεταων. Hor.

75. Εις το των σεμνων θεων . Aristoph.
76. Οι τα μαλακα Φορουντες. Mat. 11.

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77. Nunc vero me victam malis navigare *velis* contractioribus oportet.

78. In presenti *tempore*.

79. Interea.

80. Cum producunt arbores *fructum* scitis quod jam prope est æstas.

81. Et ait illi Petrus, Ænea, sanet te Jesus Christus, surge et sterne tibi *lectum*.

82. Dicit ei Jesus, Quid mihi et tibi *commune negotium est?*

83. Si me hicce ex tuo *sinu* vi abripiet.

84. Alexander philosophus visus est sibi morti *adjudicatus*.

85. Equitatum et jumenta.

86. Neque enim *guttulam* in Thebanam undam evomuit Bacchus.

87. Et ut paucis *verbis* dicam.

88. Bene etiam stataria *pugna* certare edoctus.

89. Et frumenti addere *medimnorum* decem millia.

90. In hac *parte*, et in illa *parte*.

91. Æqualem mecum regni *partem* tene.

92. Exteriorem poculi *partem*.

93. Non in opportuna *parte* est fixa sagitta.

94. Primas *partes* ei dederunt.

95. Cœcas et inermes et manibus destitutas has corporis *partes*.

96. Qui habitant ad hasce Tauri *partes*.

97. Ars autem necessitate longa *mensura* imbecillior est.

98. Sexto *die mensis* ineuntis.

99. Veturius dimidiam *partem* exercitus adducens.

100. Non enim magnitudine *tantum*, verum etiam numero virtutum longe inferior est Lysias.

101. Numquid in ea veste initiatus es magnis *mysteriis?*

102. Rogavit ipsum, ut a terra paululum promoveret *navim*.

103. Videmur ad Bacchi urbem appulisse *navim*.

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77. Νυν δ' εν κακοις μοι πλειν ὑφιεμενη δοκει. Sophoc.

78. Εν τῳ παροντι . Thucyd.

79. Εν μεσῳ . Æschyl.

80. Οταν προβαλωσιν ηδη τα δενδρα γινωσκετε ὁτι ηδη εγγυς το θερος εστι. Luc. 21.

81. Και ειπεν αυτῳ ὁ Πετρος, Αινεα, ιαται σε Ιησους ὁ Χριστος, αναστηθι και στρωσον σεαυτῳ . Act. 9.

82. Λεγει αυτῃ ὁ Ιησους, Τι εμοι και σοι Joan. 2.

83. Ει μ' ὁυτος εκ των σων απαξεται βια. Sophoc.

84. Αλεξανδρος ὁ φιλοσοφος εδοξε τηπεπι θανατῳ κατακεκρισθαι. Artem.

85. Την τε ἱππον και τα σκευοφορα . Dio. Cass.

86. Ου γαρ μικραν εις Θεσσαλων ὑδωρ επτυσεν ὁ Διονυσος. Dion.

87. Και συνελοντι φαναι . Constant.

88. Ευ δε και εν σταδιῃ δεδαημενος αντιφερεσθαι. Apollon.

89. Και σιτου προσθεναι μυριαδα . Polyb.

90. Τῃ μεν , τῃ δε .

91. Ισον εμοι βασιλευε . Hom.

92. Το εξωθεν του ποτηριου . Luc. 11.

93. Ουκ εν καιριῳ οξυ παγη βελος. Hom.

94. Τα πρωτα εδωκαν αυτῳ. Ælian.

95. Τα τυφλα του σωματος και ασπλα και αχερα ταυτα. Xen.

96. Τους επι ταδε του Ταυρου κατοικουντας . Polyb.

97. Τεχνη δ' αναγκης ασθενεστερα μαχῃ . Æschyl.

98. Εκτῃ ισταμενου .

99. Ουετουριος την ἡμισειαν της στρατιας επαγομενος. Dion. Hal.

100. Ου γαρ μεγεθει των αρετων, αλλα και τῳ πλιθει πολυ λειπομενος ὁ Λυσιας. Longin.

101. Μων ουν εμυησης δητ' εν αυτῳ εις τα μεγαλα . Aristoph.

102. Ηρωτησεν αυτον, απο της γης επαναγαγειν ολιγον . Luc. 5.

103. Βρομιου πολιν εοικαμεν εσταλην . Eurip.

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104. Quanam re violavi *leges?* quid mali patravi?
105. Advertere *mentem* ad ea quæ dicebantur.
106. Ego vero putabam, me compendiosam hanc excogitasse *viam.*
107. Et progressus *via* Babylonem ducente.
108. Hac *via* etiam hæc dicebantur.
109. Qui in Asia *ædes* habent.
110. Est illis forum, ubi et regiæ et aliæ magistratuum *ædes* sunt extructæ.
111. Vocant autem me Jocastam; hoc enim *nomen* pater imposuit.
112. Gratia vobis et pax a Jesu Christo, *qui est* testis fidelis.
113. Quumque intentos haberent *oculos* in cœlum.

114. Edentes et bibentes, ea, *quæ* ab ipsis *apponuntur.*
115. Hieme jam *instante*, regressi sunt.
116. *Celeberrimus* Alexander.
117. Mare *saxis* occultis plenum.
118. A Judæis quinquies quadragenas *plagas* una minus accepi.
119. Tum sagittas in *exercitum* Græcorum mittit.
120. Secundo *flatu* navigare.
121. Cui cum similem pendas *pœnam*, laudem habebis.
122. Incipientes in parvis bibunt *poculis.*
123. In duos *pedes* erectum.
124. *Vultum* ipsius severum et tristem timeo.
125. Est autem in Hierosolymis, ad *partem* pecuariam piscina.
126. Paucis *verbis* scripsi.
127. Dicito, sed nec longam *orationem*, nec cum procœmiis.
128. *Considerandum est* an satius sit affirmare.
129. Plangent super eum *pectora* omnes nationes terræ.
130. Anaxagoras in *scripto* de regno.
131. Norunt enim, quibus *conditionibus* ipsos ducat Cyaxares.

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104. Πῆ παρεβην ; τι δ' ερεξα; Pythag.
105. Προσεχειν τοις λαλουμενοις. Act. 16.
106. Και μην συντομον τινα ταυτην ωμην επινενοηκεναι εγωγε. Lucian.
107. Πρεῖων και την επι Βαβυλωνος. Xen.
108. Ταυτη και ταυτα ελεγετο. Plat.
109. Τους κατα την Ασιαν εχοντας. Xen.
110. Εστιν αυτοις αγορα, ενθα τα τε βασιλεια και τα αλλα αρχεια πεποιηται. Xen.
111. Καλουσι δ' Ιοκαστην με· τουτο γαρ πατηρ εθετο. Eurip.
112. Χαρις ὑμιν και ειρηνη απο Ιησου Χριστου, ὁ μαρτυς ὁ πιστος. Apocal.
113. Και ὡς ατενιζοντες ησαν εις τον ουρανον. Act. 1.
114. Εσθιοντες και πινοντες τα παρ' αυτων . Luc.
115. Χειμωνος ηδη , ανεχωρησαν. Thucyd.
116. Ο παυ Αλεξανδρος.
117. Πελαγος ὑφαλων γεμον. Chrysost.
118. Υπο Ιουδαιων πεντακις τεσσαρακοντα παρα μιαν ελαβον. 2 Cor.
119. Τοτε τους ιους αφιησιν εις το Ελληνικον . M. Tyr.
120. Εξ ουριας πλειν.
121. Τῳ συ την ὁμοιην αποδιδους , επαινον ἐξεις. Her.
122. Αρτομενοι μεν εν μικροις πινουσι . Laert.
123. Επι τους δυο επανιστ̣αμενον ορθον. Lucian.
124. Δεδια το σκυβρωπον αυτου και κατηφες . Luc.
125. Εστι δε εν τοις Ιεροσολυμοις, επι τῃ προβατικῃ κολυμβηθρα. Ioan.
126. Δι' ολιγων εγραψα. 1 Pet.
127. Λεγε, μη μακραν μεντοι , μηδε μετα προσιμιων. Lucian.
128. , μη ποτ' ουν κρειττον ῃ λεγειν. Dion. Hal.
129. Κεψονται επ' αυτον πασαι αι φυλαι της γης. Apocal.
130. Αναξαγορας εν τῳ περι βασιλειας. Ælian.
131. Ισασι γαρ, εφ' οις αυτους Κυαξαρης αγεται. Xen.

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132. Dans autem ipsi equites et nudos *milites*.

133. Quando tu excipiebas amicos in natalitiis *conviviis*.

134. Ex æqua *societate* communes expeditiones faciebant vel *parte*.

135. Solve funes quibus alligatur navis in littore.

136. Amictus sindone super nudo *corpore*.

137. Ex æquo *imperio* imperavi patriæ.

138. Qua pedum *celeritate* possunt, aufugiunt.

139. In *arte* equitandi mire superbiebat.

140. Mortua fuisses, si dignas luisses *pœnas*.

141. Interficient ex vobis *aliquos*.

142. Non convenit *tali* viro mentiri, qualis est Socrates.

143. Magno *fœnore* ab aliis accipiunt.

144. Jacebat graviter gemens in *loco* puro.

145. Domus in commodo urbis *loco* ædificata.

146. Bibunt *tantum* quantum rapere licet.

147. Ego vero existimo orationem hancce non expedire civitati, et præter *hoc* minime justam esse.

148. Nunc quidem ad *mensam* hospitalem te invitamus.

149. Cani *capilli* caput coronant.

150. Ne accipiant hi judiciale *triobolum*.

151. Ipse dixit, se dudum hoc desiderare, et studere omni *modo*.

152. Propino tibi, *in salutem* ducis Herculis.

153. Lotus oceani *aqua*.

154. Quam profundum dormivisti *somnum*.

155. Per vanam *suspicionem* nobis ipsis fingebamus timores.

156. Via, quæ *ducit* ad salutem.

157. Cœperunt una *voce* omnes excusare.

158. Ad utramque *partem* fluvii.

159. Dextra *manu* Dei exaltatus.

160. Una *manu* aquam, altera ignem ferebat.

161. Zenothemis utraque *manu*, altera naso, altera oculo prehenso.

162. Duplicem marmoream *lænam*.

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132. Δους δε αυτῳ ἱππεας τε και ψιλους . Arrian.
133. Οτε εἰσπιας συ τους φιλους εν τοις γενεθλιοις . Xen.
134. Απο της ισης κοινας σπρατειας εποιουντό. Thucyd.
135. Λυε τα απογεια . Luci.
136. Περιβεβλημενος σινδονα επι γυμνου . Marc.
137. ηρξα επισης πατριδος. Luci.
138. Ηι ποδων . εχουσιν, αποδιδρασκουσι. Ælian.
139. Επι τῃ ἱππειᾳ μεγα εφρονει. Aristoph.
140. Απεθανες, ει της αξιας ετυγχανες . Aristoph.
141. Θανατωσουσιν εξ ὑμων . Lucas.
142. Ουκ εσπιν ανδρι οἱῳ Σωκρατει ψευδεσθαι .

143. Λαμβανουσιν επι πολλῳ παρ' ἑτερων. Plut.
144. Κειτο βαρυσπεναχων εν καθαρῳ . Hom.
145. Οικια εν καλῳ της πολεως οικοδομηθεισα. Lucian.
146. Πινουσι ὁσον εσπιν ἁρπασαι. Ælian.
147. Εγω δε ἡγουμαι τον λογον τονδε ασυμφορον τῃ πολει, προς δε και ου δικαιον. Demos.
148. Νυν μεν επι ξενιᾳ σε καλουμεν. Luci.

149. Πολιαι καραν σπεφουσι. Anacr.
150. Μη λαμβανετωσαν ὁυτοι το δικασπικον . Luc.
151. Αυτος εφη, παλαι τουτο επιθυμειν, και σπευδειν εκ παντος . Lucian.
152. Προπινω σοι, Ηρακλεους αρχηγετου. Lucian.
153 Λελουμενος ωκεανοιο . Hom.
154. Ως βαθυν εκοιμηθης . Lucian.
155. Δια κενης ανεπλαπτομεν ἡμιν φοβους. Dion. Hal.
156. Η ὁδος, ἡ προς σωτηριαν .
157. Ηρξαντο απο μιας παραιτεισθαι παντες. Luc.
158. Παρ' ἑκατερα του ποταμου. Ælian.
159. Τῃ δεξιᾳ του Θεου ὑψωθεις. Act.
160. Τῃ μεν ὑδωρ εφορει, τῃ δε ἑτερᾳ το πυρ.
161. Ζηνοθεμις αμφοτεραις τῃ μεν της ῥινος, τῃ δε του οφθαλμου, επελημμενος. Lucian.
162. Διπλακα μαρμαρεην . Hom.

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163. Populus, in omni *re*, jam facilis ipsis evaserat.

164. *Res* bene *se* habet.
165. Filios divites hortantur parentes, ut servent *sua bona*.
166. Messenii victoriam brevi *tempore* Lacedæmoniis dederunt.
167. Pro mortuis erogare etiam volo *pecuniae*.
168. *Pro viribus* date eleemosynam.
169. Ex quo *tempore*.
170. Paululum et non videbitis me.
171. Nisi imperium brevi dissolutum fuisset.
172. Sufficiet ipsis interim vel hoc supplicium.

173. In omni montana *regione* divulgabantur cuncta.
174. Hic non consenserat consilio illorum.

175. Acceptam cladem ingenuo *animo* non retulit.
176. Pater noster qui *es* in cœlis.
177. Qui in foro *merces* permutant.
178. Ex quo *tempore* patres sopiti sunt.

VERBORUM.

179. Desiderium me tenet *audiendi* quid dicturus sis.
180. Hoc Cinyras nymphis *sacravit* rete.
181. Vendidit quemcunque cepit *abducendum* trans mare indomitum.
182. Et a foro *venientes*, nisi laventur, non edunt.

183. Necessitas consilii *urget* me et te.
184. *Vide* ne facias.
185. Si vero *velint* et ipsi.
186. Aliæ eventuræ erant, aliæ jam præsentes erant.
187. Judicavit mori *oportere* virum.
188. Per Jovem *rogo* ut una mecum sis.
189. *Da*, O Jupiter, ne prius sol occidat, et tenebræ adveniant.
190. Dona adferentes, quanta quisque *poterat*.
191. Mirum *est*, quantum præstant.

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163. Ο δημος, εις πασαν , ηδη τιθασσος αυτοις εγεγονει. Plut.
164. Καλως εχει .
165. Τοις παισι τοις πλουσιοις οι πατερες φυλαττειν παραινουσιν. Plut.
166. Οι Μεσσηνιοι την νικην ου δια μαχης Λακεδαιμονιοις εδωκαν. Polyæn.
167. Μελλω γε και εκτεινειν υπερ νεκρων. Luci.
168. Τα εοντα δοτε ελεημοσυνην. Lucas.
169. Εξ ου . Hom.
170. Μικρον και ου θεωρειτε με. Joan.
171. Ει μη η αρχη δια ταχεων κατελυθη. Plat.
172. Ικανη εν τοσουτῳ και αυτη τιμωρια εσται αυτοις. Luci.
173. Εν ολῃ τῃ ορεινῃ διελαλειτο παντα. Lucas.
174. Ουτος ουκ ην συγκατατεθειμενος τῃ βουλῃ αυτων. Lucas.
175. Την ηττων απ' ευθειας ουκ εφρασεν. Plut.
176. Πατερ ημων, ὁ εν τοις ουρανοις. Matt.
177. Οι εν τῃ αγορᾳ μεταβαλλομενοι . Xen.
178. Αφ' ης οι πατερες εκοιμηθησαν. 2 Pet.

179. Ποθος παυυ με, ὁ, τι φωνεις εχει. Aristoph.
180. Ταις νυμφαις Κινυρης τοδε δικτυον. Epigr.
181. Περνάσχ' ὁν τιν' ἑλεσκε πεζην ἁλος ατρυγετοιο. Hom.
182. Και απο αγορας , εαν μη βαπτισωνται, ουκ εσθιουσι. Marc.
183. Χρεω βουλης εμε και σε. Hom.
184. Οπως μη ποιησῃς.
185. Ει δε και αυτοι . Hom.
186. Τα μεν εμελλεν , τα δ' ηδη παρην. Demost.
187. Εκρινεν αποθανειν τον ανδρα.
188. Προς του Διος οπως παρεσει μοι. Aristoph.
189. Ζευ— μη πριν επ' ηελιον δυναι, και επι κνεφας ελθειν. Hom.
190. Δωρα τε, ὡς ικανοι φερεντες. Arrian.
191. Διαφερουσι θαυμαστον οσον. Aristot.

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192. *Veni* huc in terram, quamcunque ostendero tibi.
193. Alexander Aristoteli salutem *appreçatur*.
194. Ab avo meo *accepi* moris esse candidi.
195. Nunc vero istos *dicam*, quotquot Pelasgicum Argos habitabant.
196. Si quidem dabunt præmium magnanimi Achivi, *desinam*.
197. Quid non ego tibi, quid non tu *præstitisti* mihi?
198. At ille *inquit*, majus est.
199. *Vereor* ne quis mihi Danaorum succenseat.

PRÆPOSITIONUM.

200. Non darem triobolum *pro* Diis.
201. Eunt *per* campum.
202. Multos *per* labores in meas venit manus.
203. *Propter* ea me aspiciebas.
204. *Propter* quid me tentatis?
205. Sequemur *in* tuam gratiam.
206. Expectans *in* venientem diem.
207. Lupum *ex* auribus teneo.
208. Hic Pelopa genuit, *ex* hoc autem Atreus natus.
209. Cum *in* Sunium sacrum pervenimus.
210. Dein in Marathone cum essemus.
211. Ut tingat extremam digiti partem *in* aquam.
212. Unde *ad* hanc Siciliam navi advectus advenis?
213. Æneas primus jaculum misit *in* Idomeneum.
214. Egressum parat, *secundum* meam sententiam.
215. *Quoad* omne verbum otiosum, de ipso reddituri sunt homines rationem.
216. *De* re aliquid audivit.
217. Dic mihi *de* patre et filio quem reliqui.
218. Discesserunt *cum* exercitu.
219. Ne autem illinc effugerent, speculatores statuebas.

CONJUNCTIONUM ET ADVERBIORUM.

220. Nemo unquam invenire posset.
221. *Si* tanquam servus vocatus es.

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192. Δευρο εις γην, ἡν αν σοι δειξω. Act.
193. Αλεξανδρος Αριστοτελει χαιρειν
194. Παρα του παππου το καλουμενος . M. Anton.
195. Νυν δ' αυτους , ὁσσοι το Πελασγικον Αργος ναιον. Hom.
196. Αλλ' οι μεν δωσουσι γερας μεγαθυμοι Αχαιοι, . Hom.
197. Τι δ' ουκ εγω σε , τι δ' ουκ εμε συ , Polyb.
198. Ο δε , αλλα μειζον εστι. Æli.
199. Μη τις μοι Δαναων νεμεσησεται. Hom.

200. Ουκ αν δοιην των Θεων τριωβολον. Aristoph.
201. Ερχονται πεδιοιο. Hom.
202. Πολλων μοχθων ηλθε χειρας εις εμας. Eurip.
203. Ταυτ' αρα και ενεκρας μοι. Xen.
204. Τι με πειραζετε; Marc.
205. Εψομεθα την σην χαριν. Aristoph.
206. Την εισιουσαν ἡμεραν μενουσα. Eurip.
207. Λυκου των ωτων κρατω.
208. Ουτος φυτευει Πελοπα, τουδ' Ατρευς εφυ. Eurip.
209. Οτε Σουνιον ἱερον ἀφικομεθα. Hom.
210. Ειτα Μαραθωνι μεν ὁτ' ημεν. Aristoph.
211. Ινα βαψῃ το ακρον του δακτυλου ὑδατος. Lucas.
212. Ποθεν Σικελιαν την δε ναυστολων παρεις; Eurip.
213. Αινειας δε πρωτος ακοντισεν Ιδομενηος. Hom.
214. Εξιεναι, γνωμην εμην, μελλει. Aristoph.
215. Παν ῥημα αργον, αποδωσουσι περι αυτου λογον. Matth.
216. Του πραγματος ακηκοεν τι. Aristoph.
217. Ειπε δε μοι πατρος τε και ὑιεος ὁν κατελειπον. Hom.
218. Απεχωρησαν τῳ στρατῳ. Thucyd.
219. Του δε μηδ' εντευθεν διαφευγειν, σκοπους καθιστης. Xen.

220. Ουδεις ποτε ἱκνεῖται. Demos.
221. Δουλος εκληθης. 1 Cor.

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222. Fidelis est Deus, qui vocavit nos, qui etiam *bene* faciet.

223. Vis *ut* me convertam ad alias aliquas vias?

224. *Major* erit in cœlo lætitia, ob unum sontem, qui redeat ad frugem, quam ob nonaginta novem insontes.

225. Descendit hic domum suam justificatus, *magis* quam ille.

226. Volo ego populum salvum esse, *potius*, quam perire.

227. Vide *ut* facias omnia ad formam monstratam tibi.

228. *Sic* corruptos fuisse oculos, ut cæcutiret,

229. Ut in cælo, *sic* etiam super terram.

PLURIUM VOCUM.

230. Si quis judicum non aliud *quam jus* respicit.

231. *Per legatos* in Peloponnesum *missos* egit, ut aliquod auxilium mitteretur.

232. Ire *per viam ducentem* ad mortem.

233. Et cum paucis multas omnino miriadas superavit *non solum*, sed et imperium fecit majus.

234. Salutate *fratres* qui sunt ex *domesticis* Aristobuli.

235. Si quis alius *habere possit*, pro annorum conditione, nigrum capillum habes.

236. Jussit eos duci *ad mortem*.

237. *Nonne stultum est*, quod miser ego domo huc advenerim nudo capite.

238. Si ego satis doceo vos, quales erga vos invicem esse oporteat, *bene se res habet;* sin vero minus.

239. Quomodo enim tibi dabunt præmium magnanimi Achivi? nam *inique postulas*.

240. *Non solum* castra posuit in solitudine circa platanum; sed et pretiosum ex ea ornatum suspendit.

241. Non est *talis* qualis *qui vult* philosophari.

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222. Πιστος ὁ Θεος, ὁ καλων ὑμας, ὁς και ποιησει. 1 Thes.

223. Βουλει τραπωμαι δηθ' ὁδους αλλας τινας; Eurip.

224. Χαρα εσται εν τω ουρανω, επι ἑνι ἁμαρτωλω μετανοουντι, η επι ενενηκοντα εννεα δικαιοις. Lucas.

225. Κατεβη ὁυτος δεδικαιωμενος εις τον οικον αυτου, η εκεινος. Lucas.

226. Βουλομ' εγω λαον σεον εμμεναι η απολεσθαι. Hom.

227. Ορα ποιησης παντα κατα τον τυπον τον δειχθεντα σοι. Heb.

228. Διαφθαρηναι τας οψεις, ὡς ἁμυδρον βλεπειν. Æli.

229. Ως εν ουρανω, και επι της γης. Matth.

230. Των κριτων ει μη τις ἑτερωσε βλεπει. Aristot.

231. Ες τε την Πελοποννησον επρασσεν ὁπη ὠφελεια τις γενησεται. Thucyd.

232. Ιεναι την επι θανατον .

233. Και συν ολιγοις παμπολλους μυριαδας κατηγωνισατο , αλλα και την αρχην μειζω εποιησε. Ælian.

234. Ασπασασθε τους εκ των Αριστοβουλου . Rom.

235. Ει τις αλλος , εχεις, προς ετος, μελαιναν την τριχα. Theoph.

236. Εκελευσεν αυτους απαχθηναι . Act.

237. Το δε μη κυνην οικοθεν ελθειν εμε τον κακοδαιμον' εχοντα. Aristoph.

238. Ει εγω ἱκανως διδασκω ὑμας, ὁιους χρη προς αλληλους ειναι, · ει δε μη. Xen.

239. Πως γαρ τοι δωσουσι γερας μεγαθυμοι Αχαιοι; . Hom.

240. Εχρησατο σταθμω τη ερημια τη περι την πλατανον· αλλα και εξηψεν αυτης κοσμον πολυτελη. Ælian.

241. Ουχ ὁιος εστι φιλοσοφειν.

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CHAP. L.

OF THE ANCIENT EGYPTIANS.

1. THOSE Egyptians who live in the cultivated parts of the country, are, of all whom I have seen, the most ingenious, being attentive to the improvement of the memory, beyond the rest of mankind. To give some idea of their mode of life; for three days successively in every month they use purges, vomits and clysters; this they do out of attention to their health, being persuaded that the diseases of the body are occasioned by the different elements received as food. Besides this, we may venture to assert, that, after the Africans, there is no people in health and constitution to be compared with the Egyptians. To this advantage, the climate, which is here subject to no variations, may essentially contribute: changes of all kinds, and those in particular of the seasons, promote and occasion the maladies of the body. To their bread, which they make with spelt, they give the name of cyllestis; they have no vines in the country, but they drink a liquor fermented from barley; they live principally upon fish, either salted, or dried in the sun: they eat also quails, ducks, and some smaller birds, without other preparation than first salting them; but they roast and boil such other birds and fishes as they have, excepting those which are preserved for sacred purposes.

2. At the entertainments of the rich, just as the company is about to rise from the repast, a small coffin is carried round, containing a perfect representation of a dead body: it is in size sometimes of one, but never of more than two cubits; and as it is shown to the guests in rotation, the bearer exclaims, "Cast your eyes on this figure; after death you yourself will resemble it: drink then, and be happy."—Such are the customs they observe at entertainments.

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CHAP. L.

IONIC GREEK TO BE RENDERED INTO ATTIC.

1. Αυτων δε δη Αιγυπτιων οι μεν περι την σπειρομενην Αιγυπτον οικεουσι, μνημην ανθρωπων παντων επασκεοντες, μαλιστα λογιωτατοι εισι μακρῳ των εγω ες διαπειραν απικομην. Τροπῳ δε ζοης τοιῳδε δη χρεωνται· συρμαΐζουσι τρεις ημερας επεξης μηνος εκαστου, εμετοισι θηρωμενοι την υγιειην και κλυσμασι, νομιζοντες απο των τρεφοντων σιτιων πασας τας νουσους τοισι ανθρωποισι γινεσθαι. Εισι μην γαρ και αλλως Αιγυπτιοι μετα Λιβυας υγιηρεστατοι παντων ανθρωπων, των ωρεων (εμοι δοκεειν) εινεκα, ὁτι ου μεταλλασσουσι αι ωραι· εν γαρ τῃσι μεταβολῃσι τοισι ανθρωποισι αι νουσοι μαλιστα γινονται, των τε αλλων παντων, και δη και των ωρεων μαλιστα. Αρτοφαγεουσι δε εκ των ολυρεων πεπευντες αρτους, τους εκεινοι κυλληστις ονομαζουσι· οινῳ δ' εκ κριθεων πεποιημενῳ διαχρεωνται· ου γαρ σφι εισι εν τῃ χωρῃ αμπελοι· ιχθυων δε τους μεν, προς ηλιον αυηναντες, ωμους σιτεονται, τους δ' εξ αλμης τεταριχευμενους· ορνιθων δε τους τε ορτυγας, και τας νησσας, και τα μικρα των ορνιθων ωμα σιτεονται, προταριχευσαντες· τα δε αλλα ὁσα η ορνιθων η ιχθυων εστι σφι εχομενα, χωρις η ὁκοσοι σφι ἱροι αποδεδεχαται, τους λοιπους οπτους και ἑφθους σιτεονται.

2. Εν δε τῃσι συνουσιῃσι ευδαιμοσι αυτεων, επειαν απο δειπνου γενωνται, περιφερει ανηρ νεκρον εν σορῳ ξυλινον πεποιημενον, μεμιμημενον ες τα μαλιστα και γραφῃ και εργῳ· μεγαθος ὁσον τε μακτη πηχυαιον, η δικηχυν· δεικνυς δε εκαστῳ των συμποτεων, λεγει, Ες τουτον ὁρεων, πινε τε και τερπευ· εσεαι γαρ αποθανων τοιουτος. Ταυτα μεν παρα τα συμποσια ποιευσι.

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3. They contentedly adhere to the customs of their ancestors, and are averse to foreign manners. Among other things which claim our approbation, they have a song, which is also used in Phœnicia, Cyprus and other places, where it is differently named. Of all the things which astonished me in Egypt, nothing more perplexed me than my curiosity to know whence the Egyptians learned this song, so entirely resembling the Linus of the Greeks; it is of the remotest antiquity among them, and they call it Maneros. They have a tradition that Maneros was the only son of their first monarch; and that having prematurely died, they instituted these melancholy strains in his honour, constituting their first, and, in earlier times, their only song.

4. The Egyptians surpass all the Greeks, the Lacedæmonians excepted, in the reverence which they pay to age: if a young person meet his senior, he instantly turns aside to make way for him; if a senior enter an apartment, the youth always rise from their seats; this ceremony is observed by no other of the Greeks. When the Egyptians meet, they do not speak, but make a profound reverence, bowing with the hand down to the knee.

5. Their habit, which they call calasiris, is made of linen, and fringed at the bottom; over this they throw a kind of shawl made of white wool; but in these vests of wool they are forbidden by their religion either to be buried or to enter any sacred edifice; this is a peculiarity of those ceremonies which are called Orphic and Pythagorean: whoever has been initiated in these mysteries can never be interred in a vest of wool, for which a sacred reason is assigned.

6. Of the Egyptians it is further memorable, that they first imagined what month or day was to be consecrated to each deity; they also, from observing the days of nativity, venture to predict the particular circumstances of a man's life and death: this is done by the poets of Greece, but the Egyptians have certainly discovered more things that are wonderful than all the rest of mankind. Whenever any unusual circum-

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3. Πατρίοισι δὲ χρεσμοῖσι νομοισι, ἄλλων οὐδενὸς ἐπικτεωνται τοισι, ἀλλα τε ἀπαξ ἁ ἐστι νομιμα· και δὴ και ἀεισμα ἐνεστι Λινος, ὁσπερ ἐν τε Φοινικὴ ἀοίδιμος ἐστι και ἐν Κυπρῳ, και ἐν ἀλλῃ· κατα μεντοι ἐθνεα ουνομα ἐχει· συμφερεται δὲ ωὔτος εἶναι τον ὁι Ἑλληνες Λινον ὀνομαζοντες ἀειδουσι· ὥστε πολλα μεν και ἀλλα ἀποθωὔμαζειν με των περι Αἰγυπτον ἐοντων· ἐξ δὲ δὴ και τον Λινον ὁκοθεν ἐλαβον τουνομα· φαινονται δὲ και κατε τουτον ἀειδοντες· ἐστι δὲ Αἰγυπτιστὶ ὁ Λινος καλευμενος Μανερως. Ἐφασαν δὲ μιν Αἰγυπτιοι του πρωτου βασιλευσαντος Αἰγυπτου παιδα μουνογενεα γενεσθαι· ἀποθανοντα δ' αὐτον ἀνωρον, θρηνοισι τουτοισι ὑπ' Αἰγυπτιων τιμηθηναι· και ἀοιδὴν τε ταυτὴν και πρωτὴν και μουνὴν σφισι γενεσθαι.

4. Συμφερονται δὲ και τοδε ἀλλο Αἰγυπτιοι Ἑλλήνων μουνοισι Λακεδαιμονιοισι. οἱ νεωτεροι αὐτεων τοισι πρεσβυτεροισι συντυγχανοντες, εἰκουσι της ὁδου, και ἐκτραπονται· και ἐπιουσι, ἐξ ἑδρης ὑπανιστεαται· τοδε μεντοι ἀλλοισι Ἑλλήνων οὐδαμοισι συμφερονται. Ἀντι του προσαγορευειν ἀλλήλους ἐν τῃσι ὁδοισι προσκυνεουσι, κατιεντες μεχρι του γουνατος την χειρα·

5. Ἐνδεδυκασι δὲ κίβωτους λινεους, περι τα σκελεα θυσσανωτους, ὁυς καλεουσι καλασιρις· ἐπι τουτοισι δὲ εἰρινεα ἱματα λευκα ἐπαναβλὴδην φορεουσι· οὐ μεν τοι ἐς γε τα ἱρα ἐσφερεται εἰρινεα, οὐδὲ συγκαταβαπτεται σφι· οὐ γαρ ὁσιον· ὁμολογεουσι δὲ ταυτα τοισι Ὀρφικοισι καλεομενοισι και Πυθαγορειοισι· οὐδὲ γαρ τουτων των ὀργιων μετεχοντα, ὁσιον ἐστι ἐν εἰρινεοισι ἱματσι θαφθηναι· ἐστι δὲ περι αὐτων ἱερος λογος λεγομενος.

6. Και ταδε ἀλλα Αἰγυπτιοισι ἐστι ἐξευρημενα· μεις τε και ἡμερῃ ἑκαστῃ θεων ὁτευ ἐστι· και τῃ ἑκαστος ἡμερῃ γενομενος, τεοισι ἐγκυρησει, και ὁκως τελευτησει, και ὁκοιος τις ἐσται· και τουτοισι των Ἑλλήνων ὁι ἐν ποιησι γενομενοι ἐχρησαντο· τερατα τε πλεω σφιν ἀνευρηται ἡ τοισι ἀλλοισι ἁπασι ἀνθρωποισι. Γενομενου γαρ τερατος, φυλασσουσι γραφομε-

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stance occurs, they commit the particulars to writing, and mark the events which follow it: if they afterwards observe any similar incident, they conclude that the result will be similar also.

7. The art of divination in Egypt is confined to certain of their deities. There are in this country oracles of Hercules, of Apollo, of Minerva and Diana, of Mars and of Jupiter; but the oracle of Latona at Butos is held in greater estimation than any of the rest: the oracular communication is regulated by no fixed system, but is differently obtained in different places.

8. The art of medicine in Egypt is thus exercised: one physician is confined to the study and management of one disease; there are of course a great number who practise this art; some attend to disorders of the eyes, others to those of the head; some take care of the teeth, others are conversant with all diseases of the bowels; whilst many attend to the cure of maladies which are less conspicuous.

9. With respect to their funerals and ceremonies of mourning; whenever a man of any importance dies, the females of his family, disfiguring their heads and faces with dirt, leave the corpse in the house, and run publicly about, accompanied by their female relations, with their garments in disorder, their breasts exposed, and beating themselves severely: the men on their parts do the same, after which the body is carried to the embalmers.

OF THE ANCIENT GETÆ.

10. Before Darius arrived at the Ister, he first of all subdued the Getæ, a people who pretend to immortality. The Thracians of Salmydessus, and they who live above Apollonia, and the city of Mesambria, with those who are called Cyrmianians, and Mypsæans, submitted themselves to Darius without resistance. The Getæ obstinately defended themselves, but were soon

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ποι το Ποδαιον· και ην κοτε ὑστερον παραπλησιον τουτῳ γενηται, κατα ταῦτο νομιζουσι ἀποδησεσθαι.

7. Μαντικη δη αυτοισι ὡδε διακειται· ανθρωπων μεν ουδενι προσκειται ἡ τεχνη, των δε θεων μετεξετεροισι. Και γαρ Ηρακλεος μαντηῖον αυτοθι εστι, και Απολλωνος, και Αθηνης, και Αρτεμιδος, και Αρεος, και Διος· και ὁγε μαλιστα εν τιμη αγονται παντων των μαντηῖων, Λητους εν Βουτοι πολι εστι· ου μεντοι ἀιγε μαντηῖαι σφι κατα ταῦτο ἑστασι, ἀλλα διαφοροι εισι.

8. Η δε ιητρικη κατα ταδε σφι δεδασται· μιης νουσου ἑκαστος ιητρος εστι, και ου πλεονων· παντα δ' ιητρων εστι πλεα· οἱ μεν γαρ, οφθαλμων ιητροι κατεστεασι· οἱ δε, κεφαλης· οἱ δε, οδοντων· οἱ δε, κατα νηδυν· οἱ δε, των αφανεων νουσων.

9. Θρηνοι δε και ταφαι σφεων, εισι ἀιδε· τοισι αν απογενηται εκ των οικηῖων ανθρωπος, του τις και λογος ἡ, το θηλυ γενος παν το εκ των οικηῖων τουτων κατ' ων επλασατο την κεφαλην πηλῳ ἡ και το προσωπον· κχπειτα εν τοισι οικηίοισι λιπουσαι τον νεκρον, ἀυται αια την πολιν σ]ροφωμεναι, τυπτονται επεζωσμεναι, και φαινουσαι τους μαζους· συν δε σφι ἀι προσηκουσαι πασαι· ἑτερωθεν δε οἱ ανδρες τυπτονται, επεζωσμενοι και ουτοι· επειαν δε ταυτα ποιησωσι ουτω ες την ταριχευσιν κομιζουσι.

10. Πριν δε απικεσθαι επι τον Ισ]ρον, πρωτους ἀιρεει Γετας τους αθανατιζοντας. Οι μεν γαρ δη τον Σαλμυδησσον εχοντες Θρηικες, και ὑπερ Απολλωνιης τε και Μεσαμβριης πολιος οικημενοι, καλευμενοι δε Κυρμιαναι, και Μυψαιοι, αμαχητι σφεας αυτους παρεδοσαν Δαρειῳ. Οι δε Γεται, προς αγνω-

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reduced; these of all the Thracians are the bravest and the most upright.

11. They believe themselves to be immortal; and whenever any one dies, they are of opinion that he is removed to the presence of their God Zamolxis, whom some believe to be the same with Gebeleizes. Once in every five years they choose one by lot, who is to be dispatched as a messenger to Zamolxis, to make known to him their several wants. The ceremony they observe on this occasion is this—Three amongst them are appointed to hold in their hands three javelins, whilst others seize by the feet and hands the person who is appointed to appear before Zamolxis; they throw him up, so as to make him fall upon the javelins. If he dies in consequence, they imagine that the Deity is propitious to them; if not, they accuse the victim of being a wicked man. Having disgraced him, they proceed to the election of another; giving him, whilst yet alive, their commands. This same people, whenever it thunders or lightens, throw their weapons into the air, as if menacing their God; and they seriously believe that there is no other Deity.

12. This Zamolxis, as I have been informed by those Greeks who inhabit the Hellespont and the Euxine, was himself a man, and formerly lived at Samos, in the service of Pythagoras, son of Mnesarchus; having obtained his liberty, with considerable wealth, he returned to his country. Here he found the Thracians distinguished equally by their profligacy and their ignorance; whilst he himself had been accustomed to the Ionian mode of life, and to manners more polished than those of Thrace; he had also been connected with Pythagoras, one of the most celebrated philosophers of Greece. He was therefore induced to build a large mansion, to which he invited the most eminent of his fellow-citizens: he took the opportunity of the festive hour to assure them, that neither himself, his guests, nor any of their descendants, should ever die, but should be removed to a place where they were to remain in the perpetual enjoyment of every blessing.

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μουσικὴν τρεφόμενοι, αὐτικα εδουλωθησαν, Θρῇκων ἐοντες ἀνδρειοτατοι και δικαιοτατοι.

11. Αθανατιζουσι δε τον δε τον τροπον· ουτε ἀποθνησκειν ἑωϋτους νομιζουσι, ἐιναι τε τον ἀπολλυμενον παρα Ζαμολξιν δαιμονα· οἱ δε αὐτιων των αὐτον τουτον νομιζουσι Γεβελιζιν. Διὰ πεντετηριδος δε τον ἀριστα λαχοντα αἰει σφεων αὐτιων ἀποπεμπουσι ἀγγελον παρα τον Ζαμολξιν, ἐντελλομενοι τῳ ἀν ἑκασ[οτε δυνωνται. Πεμπουσι δε ὧδε· οἱ μεν αὐτεων ταχὺ θεντες, ἀκοντια τρια ἐχουσι· ἀλλοι δε διαλαβοντες τον ἀπο-πεμπομενον παρα τον Ζαμολξιν τας χειρας, και τους ποδας, ἀνακινησαντες αὐτον μετεωρον, ῥιπτουσι ἐς τας λογχας. Ην μεν δη ἀποθανῃ, ἀναπαρεις, τοισιδε ἱλεως ὁ θεος δοκεει ἐναι· ην δε μη ἀποθανῃ, αἰτιωνται αὐτον τον ἀγγελον, φαμενοι μιν ἀνδρα κακον ἐναι. Αἰτιησαμενοι δε τουτον, ἄλλον ἀποπεμ-πουσι· ἐντελλονται δε ἐτι ζωντι. ὁυτοι οἱ αὐτοι Θρῇκες και προς βροντην τε και ἀσ[ραπην τοξευοντες ἀνω προς τον ουρανον, ἀπειλεουσι τῳ θεῳ οὐδεινα ἄλλον θεον νομιζοντες ἐιναι ἢ μη τὸ σφετερον.

12. Ως δε ἐγω πυνθανομαι των τον Ελλησποντον οἰκεοντων Ἑλλήνων και Ποντον, τον Ζαμολξιν τουτον ἐοντα ἀνθρωπον, δουλευσαι ἐν Σαμῳ· δουλευσαι δε Πυθαγορῃ τῳ Μνησαρχου· ἐνθευτεν δε αὐτον γενομενον ἐλευθερον, χρηματα κτησασθαι συχνα· κτησαμενον δε, ἀπελθειν ἐις την ἑωϋτου· ἀτε δε κακο-βιων τε ἐοντων των Θρῃκων και ὑπαφρονεσ[ερων, τον Ζαμολξιν τουτον ἐπισ[αμενον διαιταν τε Ἰωδα, και ἠθεα βαθυτερα ἢ κατα Θρῃκας (ὁἰα Ελλησι τε ὁμιλησαντα και ἑλλησιν ου τῳ ἀσθε-νεσ[ατῳ σοφισ[ῃ Πυθαγορῃ) κατασκευασασθαι ἀνδρεωνα, ἐς τον παντοδεκουντα των ἀστ[ων τους πρωτους, και ἑυωχεοντα, ἀναδιδασκειν ὡς ουτε αὐτος, ουτε οἱ συμποται αὐτου, ουτε οἱ ἐκ τουτεων αἰει γινομενοι ἀποθνησκονται, ἀλλ' ἥξουσι ἐς χω-ρον τουτον ἵνα αἰει περιεοντες ἑξουσι τα παντα ἀγαθα· ἐν ᾧ δε ἐποιεε τα καταλεχθεντα, και ἐλεγε, ταυτα, ἐν τουτῳ

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After saying this, and conducting himself accordingly, he constructed a subterranean edifice: when it was completed, he withdrew himself from the sight of his countrymen, and resided for three years beneath the earth. During this period, the Thracians regretted his loss, and lamented him as dead. In the fourth year he again appeared amongst them, and by this artifice gave the appearance of probability to what he had before asserted.

13. To this story of the subterraneous apartment I do not give much credit, though I pretend not to dispute it; I am, however, very certain that Zamolxis must have lived many years before Pythagoras: whether, therefore, he was a man, or the deity of the Getæ, enough has been said concerning him. These Getæ, using the ceremonies I have described, after submitting themselves to the Persians under Darius, followed his army.

THE FISHERMEN.

14. Need, Diophantus, ready wit imparts,
Is labour's mistress, and the nurse of arts:
Corroding cares the toiling wretch infest,
And spoil the peaceful tenor of his breast;
And if soft slumbers on his eye-lids creep,
Some cursed care steals in, and murders sleep.
Two ancient fishers in a straw-thatch'd shed,
Leaves were their walls, and sea-weed was their bed,
Reclin'd their weary limbs: hard by were laid
Baskets, and all their implements of trade,
Rods, hooks, and lines, compos'd of stout horse hairs,
And nets of various sorts, and various snares,
The seine, the cast-net, and the wicker maze,
To waste the watery tribes a thousand ways:
A crazy boat was drawn upon a plank;
Mats were their pillow, wove of osier dank;
Skins, caps, and rugged coats, a covering made;
This was their wealth, their labour, and their trade.
No pot to boil, no watch-dog to defend;
Yet blest they liv'd with penury their friend.

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καταγαιον οικημα, εποιεετο· ὡς δε οἱ παντελεως εκχε το οἰκημα, εκ μεν των Θρηϊκων ηφανισθη· καταβας δε κατω ες το καταγαιον οικημα, διαιτατο επ' ετεα τρια· οἱ δε μιν εποθεον τε και επενθεον ὡς τεθνεωτα· τεταρτῳ δε ετεϊ εφανη τοισι Θρηιξι, και ουτω πιθανα σφι εγενετο τα ελεγε ὁ Ζαμολξις. Ταυτα φασι μιν ποιησαι.

13. Εγω δε περι μεν τουτου και του καταγαιου οικηματος ουτε απιστεω, ουτε ων πιστευωτι λιην· δοκεω δε πολλοισι ετεσι προτερον των Ζαμολξιν τουτον γενεσθαι Πυθαγορεω· εητε δε εγενετο τις Ζαμολξις ανθρωπος, εν' εστι δαιμων τις Γετῃσι ουτος επιχωριος, χαιρετω. ουτοι μεν δη τροπῳ τοιουτῳ χρεωμενοι, ὡς εχειρωθησαν ὑπο Δαρειου και Περσεων. ἑιποντο τῳ αλλῳ στρατῳ. Herodotus.

DORIC.

14. Α πενια, Διοφαντε, μονα τας τεχνας εγειρει·
Αυτα τω μοχθοις διδασκαλος· ουδε γαρ ἑυδην
Ανδρασιν εργατιναισι κακαι παρεχουσι μεριμναι.
Αλλ' ολιγον νυκτος τις επιψαυσῃσι του ὑπνου,
Αιφνιδιον θορυβευσιν εφισταμεναι μελεδωναι.
Ιχθυος αμφωντηρες ὁμως δυο κειντο γεροντες,
Στρωσαμενοι βρυον αυου ὑπο πλεκταις καλυβαισι,
Κεκλιμενοι τοιχῳ τῳ Φυλλινῳ· εγγυθι δ' αυτοιν
Κειτο τα των χειροιν αθληματα, τοι καλαβισκοι,
Τοι καλαμοι, τωγκισλρα, τα Φυκιοεντα τε ληδα,
Ορμεσαι, κυρτοι, και εκ σχοινων λαβυρινθοι,
Μηρινθοι, κωας τε, γεραν δ' επ' ερεισμασι λεμβος.
Νερθεν τας κεφαλας Φορμος βραχυς, ἑιματα, πιλοι.
Ουτος τοις αλιευσιν ὁ πας πονος, ουτος ὁ πλουτος.
Ουδεις δ' ου χυτραν ειχ', ου κυνα· παντα περισσα,
Παντ' εδοκει τηνας αγρας· πενια σφιν ἑταιρα.

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None visited their shed, save every tide,
The wanton waves that wash'd its tottering side.
When half her course the moon's bright car had sped,
Joint labour rous'd the tenants of the shed;
The dews of slumber from their eyes they clear'd,
And thus their minds with pleasing parley cheer'd:
A. I hold, my friend, that trite opinion wrong,
That summer nights are short when days are long.
Yes—I have seen a thousand dreams to-night,
And yet no morn appears, nor morning light:
Sure on my mind some strange illusions play,
And make short nights wear heavily away.
B. Fair summer seasons you unjustly blame,
Their bounds are equal, and their pace the same;
But cares, Asphalion, in a busy throng,
Break on your rest, and make the night seem long.
A. Say, hast thou genius to interpret right
My dream? I've had a jolly one to-night.
Thou shalt go halves, and more thou can'st not wish,
We'll share the vision as we share our fish.
I know thee shrewd, expert of dreams to spell;
He's the best judge who can conjecture well.
We've leisure time, which can't be better spent,
By wretched carles in wave-wash'd cabin pent,
And lodg'd on leaves; yet why should we repine,
While living lights in Prytaneum shine?
B. To thy fast friend each circumstance recite,
And let me hear this vision of the night.
A. Last evening, weary with the toils of day,
Lull'd in the lap of rest secure I lay;
Full late we supp'd, and sparingly we eat;
No danger of a surfeit from our meat.
Methought I sat upon a shelfy steep,
And watch'd the fish that gambol'd in the deep;
Suspended by my rod, I gently shook
The bait fallacious, which a huge one took;
(Sleeping, we image what awake we wish;
Dogs dream of bones, and fishermen of fish.)
Bent was my rod, and from his gills the blood
With crimson stream distain'd the silver flood.

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Ουδεις δ' εν μεσσῳ γυιτων, παντα δε παρ' αυτην
Θλιβομεναν καλυβαν τρυφερον προσεναχε θαλασσα.
Ουτω τον μεγατον δρομον αγυιευ ἁρμα σελανας,
Τους δ' ἁλιεις ηγειρε φιλος πονος· εκ βλεφαρων δε
Υπνον απωσαμενοι σφετεραις φρεσιν ηρεθον ωδαν·
Α. Ψευδονται φιλε παντες ὁσοι τας νυκτας εφασκον
Τω θειρος μινυθειν, ὁτε ταματα μακρα φερει Ζευς·
Ηδη μυρι' εσειδον ονειρατα, κουδεπω αως
Μη λαθομην; τι το χρημα; χρανον δ' ἀι νυκτες εχουτι.
Β. Ασφαλιων, μεμφῃ το καλον θερος· ου γαρ ὁ καιρος
Αυτοματως παρεβα τον ἑαν δρομον· αλλα τον ὑπνον
Α φρουτις κοπτοισα, μακραν ταν νυκτα ποιει τιν.
Α. Αρ' εμαθες κριναν ποκ' ευυπνια; χρησ'λα γαρ ειδον·
Ου σε θελω τωμω φαντασματος ημιν αμοιρον·
Ως και ταν αγραν, τωνειρατα παντα μεριζεν.
Ου γαρ νικαξῃ κατα τον νοον· ὁυτος αρισ'λος
Εσ'λιν ονειροκριτας, ὁ διδασκαλος εσ'λι παρ ῳ νους.
Αλλως και σχολη εσ'λι· τι γαρ ποιειν αν εχοι τις
Κειμενος εν φυλλοις ποτι κυματι, μηδε καθευδων
Ασμενος εν ῥαμνῳ; το δε λυχνιον εν πρυτανειῳ·
Φαντι γαρ αιεν αγραν τοδ' εχειν. Β. Λεγε μοι ποτε νυκτος
Οψιν, παντα τεῳ δε λεγων μηυσον ἑταιρῳ.
Α. Δειλινον ὡς κατεδαρθον εν εναλιοισι πονοισιν,
Ουκ ην μαν πολυσιτος· (επει δειπνευντες εν ὡρᾳ,
Ει μεμνῃ, τας γασ'λρος εφειδομεθ') ειδον εμαυτον
Εν πετρᾳ μεμαωτα· καθεζομενος δε δοκευον
Ιχθυας, εκ καλαμων δε πλανον κατεσιον εδωδαν.
Και τις των τραφερων ωρεξατο· και γαρ εν ὑπνοις

I stretch'd my arm out, lest the line should break;
The fish so vigorous, and my hook so weak!
Anxious I gaz'd; he struggled to be gone:
'You're wounded—I'll be with you, friend, anon—
'Still do you teaze me?' for he plagu'd me sore;
At last, quite spent, I drew him safe on shore,
Then grasp'd him with my hand, for surer hold,
A noble prize, a fish of solid gold!
But fears suspicious in my bosom throng'd,
Lest to the god of ocean he belong'd;
Or, haply wandering in the azure main,
Some favourite fish of Amphitrite's train.
My prize I loos'd, and strictest caution took,
For fear some gold might stick about the hook;
Then safe secured him, and devoutly swore
Never to venture on the ocean more;
But live on land as happy as a king.
At this I wak'd: what think you of the thing?
Speak free, for know I am extremely loth,
And greatly fear to violate my oath.
B. Fear not, old friend; you took no oath, for why?
You took no fish—your vision's all a lie.
Go search the shoals, not sleeping, but awake,
Hunger will soon discover your mistake;
Catch real fish; you need not sure be told
Those fools must starve who only dream of gold.

CYCLOPS AND THE SEA NYMPH.

15. No remedy the power of love subdues;
No medicine, dearest Nicias, but the muse;
This plain prescription gratifies the mind
With sweet complacence——but how hard to find!
This well you know, who first in physic shine,
And are the lov'd familiar of the nine.
Thus the fam'd Cyclops, Polypheme, when young,
Calm'd his fond passion with the power of song;
When blooming years imbib'd the soft desire,
And Galatea kindled amorous fire:

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Πασα κυων αρτως μαιτευεται ιχθυα κηγων.
Χω μεν τωγκισ]ρω πετεφυετο, και ρεεν αιμα·
Τον καλαμον δ' υπο του κινηματος αγκυλον ειχον.
Τω χερε τεινομενος, περι κνωδαλον ευρον αγωνα,
Πως μεν ελω μεγαν ιχθυν αφαυροτερωσι σιδαρεις·
Ειθ' υπομμυασκων τω τραυματος, αρ' εμε νυξεις; 50
Και νυξη χαλεπως· και ου φευγοντος ετεινα.
Ηνυσ' ιδων τον αεθλον· ανηλυσα χρυσεον ιχθυν
Παντα τω χρυσω πεπικασμενον· ειχε δε δεμας
Μη τι Ποσειδαωνι πελοι πεφιλαμενος ιχθυς,
Η ταχα τας γλαυκας κεκμηλιον Αμφιτριτης.
Ηρεμα δ' αυτον εγω εκ τωγκισ]ρω απελυσα,
Μη ποτε τω σ]οματος τ' αγκισ]ρια χρυσον εχοιεν.
Και τον μεν πεσ]ηρσι κατηγον επ' ηπειροιο.
Ωμοσα δ' ουκετι λοιπον υπερ πελαγους ποδα βαινειν,
Αλλα μενειν επι γας, και τω χρυσω βασιλευειν. 60
Ταυτα με καξηγειρε. Τυ δ' ω ξενε λοιπον ερειδε
Την γναμαν· ορκον γαρ εγω τον επωμοσα ταρβω.
B. Και συ γε μη τρεσσης· ουκ ωμοσας· ουδε γαρ ιχθυν
Χρυσεον ειδες η ευρες· ισαι δε ψευδεσιν ουεις.
Ει δ' υπαρ, ου κνωσσων τυ τα χωρια ταυτα ματευσεις,
Ελπις των οπιων ζατει τον σαρκινον ιχθυν
Μη συ θαμης λιμαρ καιτοι χρυσοισιν ονειροις.

15. Ουδεν πωποτον ερωτα πεφυκει φαρμακον αλλο,
Νικια, ουτ' εγχρισ]ον, εμων δοκει, ουτ' επιτασ]ον,
Η ται Πιεριδες· κουφον δε τι τουτο και αϋδυ
Γινετ' επ' ανθρωπους· ευρην δ' ου ραδιον εσ]ι.
Γινωσκειν δ' οιμαι τυ καλως, ιατρον εοντα,
Και ταις εννεα δη πεφιλαμενον εξοχα μοισαις.
Ουτω γουν ραϊδιως διαγ' ο Κυκλωψ ο παρ' ημιν,
Ωρχαιος Πολυφαμος, ὁκ' ηρατο τας Γαλατειας,
Αρτι γενηασθων περι το σ]ομα των κροταφων τε·
Ηρατο δ' ουτι ροδοις, ου μαλοις, ουδε κικινδοις; 10

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He gave no wreaths of roses to the fair,
Nor apples, nor sweet parsley for her hair:
Love did the tenor of his mind control,
And took the whole possession of his soul.
His flocks untended oft refus'd to feed,
And for the fold forsook the grassy mead:
While on the sedgy shore he lay reclin'd,
And sooth'd with song the anguish of his mind.
From morn to night he pin'd, for love's keen dart
Had pierc'd the deep recesses of his heart:
Yet, yet a cure he found; for on a steep,
Rough pointed rock, that overlook'd the deep,
And with brown horror high impending hung,
The giant monster sat, and thus he sung:
"Fair nymph! why will you thus my passion slight?
Softer than lambs you seem, than curds more white,
Wanton as calves before the udder'd kine,
Harsh as the unripe fruitage of the vine.
You come when pleasing sleep has clos'd mine eye,
And like a vision with my slumbers fly,
Swift as before the wolf the lambkin bounds,
Panting and trembling, o'er the furrow'd grounds.
Then first I lov'd, and thence I date my flame,
When here to gather hyacinths you came;
My mother brought you—'twas a fatal day;
And I, alas! unwary led the way:
E'er since my tortur'd mind has known no rest;
Peace is become a stranger to my breast:
Yet you nor pity nor relieve my pain—
Yes, yes, I know the cause of your disdain;
For, stretch'd from ear to ear with shagged grace,
My single brow adds horror to my face:
My single eye enormous lids enclose,
And o'er my blubber'd lips projects my nose.
Yet, homely as I am, large flocks I keep,
And drain the udders of a thousand sheep;
My pails with milk, my shelves with cheese they fill,
In summer scorching, and in winter chill.
The vocal pipe I tune with pleasing glee;
No other Cyclops can compare with me:

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Αλλ' ολοαις μανιαις. ἀγυτο δε παυτα παρεργα.
Πολλακι ταις οϊες ποτι τ' αυλιον αυταις απηλλον·
Χλωρας εκ βοτανας· ὑ δε ταν Γαλατειαν ανιδκν,
Αυτω επ' αἰγος καπεταπετο φυκιοεσσας
Εξ αυς, εχθιστον εχων ὑποκαρδιον ελκος,
Κυπριος εκ μεγαλας, τα οἱ ἡπατι παξε βελεμνον.
Αλλα το Φαρμακον ἑυρε· καθεζομενος δ' επι πετρας
Ὑψηλας, ες ποντον ὁρων, ωιδε τοιαυτα·
Ω λευκα Γαλατεια, τι τον φιλεοντ' αποβαλλῃ;
Λευκοτερα παντας ποτιδην, ἁπαλωτερα, δ' αρνος,
Μοσχω γαυροτερα, φιλαωτερα, ομφακος ωμας.
Φοιτῃς δ' αυθ' ὡτως ὁκκα γλυκυς ὑπνος εχῃ με,
Οιχῃ δ' ευθυς ιοισα ὁκκα γλυκυς ὑπνος ανῃ με.
Φευγῃς δ' ὡσπερ οϊς πολιον λυκον αθρησασα.
Ἡρασθην μεν εγωγε κορα τευ, ανικα πρατον
Ηνθες εμα συν ματρι, θελοισ' ὑακινθινα Φυλλα
Εξ ορεος δρεψασθα· εγω δ' οδον ἡγεμονευον.
Παυσασθαι δ' εσιδων τυ και ὑστερον ουδετι πω νυν
Εκ τηνω δυναμαι, τιν δ' ου μελι ου μα Δι ουδεν,
Γνωσκω χαριεσσα κορα τινος ὁυνεκα Φευγῃς
Ουνεκα μοι λασια μεν οφρυς επι παντι μετωπῳ
Εξ ωτος τεταται ποτι θωτερον ως, μια μακρα.
Εις δ' οφθαλμος επεσλι· πλατεια δε ρις επι χειλει
Αλλ' ωυτος τοιουτος εων, βοτα χιλια βοσκω,
Κηκ τουτων το κρατιστον αμελγομενου γαλα πινω·
Τυρος δ' ου λειπει μ', ουτ' εν θερει, ουτ' εν οπωρῃ,
Ου χημωνος ακρῳ· ταρσοι δ' ὑπεραχθεες αιει.
Συρισδεν δ' ὡς ουτις επισταμαι ὡδε Κυκλωπων,
Τιν, το φιλον γλυκυ μαλον, ἁμα κημαυτον ανιδων,
Πολλακι νυκτος αωρι· τρεφω δε τοι ἑνδεκα νεβρους,
Πασας μαπροφορως, και σκυμνως τεσσαρας αρκτων.
Αλλ' αφικευ τυ ποτ' αμμε, και ἑξῃς ουδεν ελασσον·

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Your charms I sing, sweet apple of delight!
Myself and you I sing the livelong night.
For you ten fawns, with collars deck'd, I feed,
And four young bears for your diversion breed:
Come, live with me; all these you may command,
And change your azure ocean for the land;
More pleasing slumbers will my cave bestow;
There spiry cypress and green laurels grow;
There round my trees the sable ivy twines,
And grapes as sweet as honey load my vines:
From grove crown'd Ætna, robed in purest snow,
Cool springs roll nectar to the swains below.
Say, who would quit such peaceful scenes as these,
For blustering billows and tempestuous seas?
Though my rough form's no object of desire,
My oaks supply me with abundant fire;
My hearth unceasing blazes—though I swear
By this one eye, to me for ever dear,
Well might that fire to warm my breast suffice,
That kindled at the lightning of your eyes.
Had I, like fish, with fins and gills been made,
Then might I in your element have play'd,
With ease have div'd beneath your azure tide,
And kiss'd your hand, though you your lips denied;
Brought lilies fair, or poppies red that grow
In summer's solstice, or in winter's snow.
These flowers I could not both together bear,
That bloom'd in different seasons of the year.
Well, I'm resolved, fair nymph, I'll learn to dive,
If e'er a sailor at this port arrive;
Then shall I surely by experience know
What pleasures charm you in the depths below.
Emerge, O Galatea! from the sea,
And here forget your native home like me.
O would you feed my flock and milk my ewes,
And, e'er you press my cheese, the runnet sharp infuse!
My mother is my only foe, I fear;
She never whispers soft things in your ear,
Although she knows my grief, and every day
Sees how I languish, pine, and waste away.

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Ταν γλαυκαν δι θαλασσαν εα ποτι χερσον ορεχθεν.
Αδιον εν τωντεω παρ εμιν ταν νυκτα διεξης·
Εγω δαφναι τηνι, εντι ραδιναι κυπαρισσοι.
Εντι μηλας κισσος· εν αμπελος ἁ γλυκυπαρπος·
Εγω ψυχρον ὑδωρ, το μοι ἁ πολυδενδρος Αητνα
Λευκας εκ χιονος, ποτον αμβροσιον, προϊπτι.
Τις κεν τωνδε θαλασσαν εχειν η κυμαθ' ἑλοιτο;
Αι δε τοι αυτος εγω δοκιω λασιωτερος ημες,
Εντι δρυος ξυλα μοι, και ὑπο σποδω ακαματον πυρ·
Καιομενος δ' ὑπο τευ και ταν ψυχαν ανεχοιμαν,
Και τον ἐν' οφθαλμον, τω μοι γλυκερωτερον ουδεν.
Ω μοι ὁτ' ουκ ετεκεν μ' ἁ ματηρ βραγχι εχονται,
Ως κατεδυν ποτι τιν, και ταν χερα τευ εφιλασα,
Αι μη το σ῾ομα λης· εφερον δε τοι η κρινα λευκα,
Η μακων' ἀπαλαν, ἰρυθρα πλαταγωνι εχοισαν·
Αλλα τα μεν θερεος, τα δε γινεται εν χειμωνι·
Ωσ῾ ουκ αν τοι ταυτα φερειν ἁμα παντ' εδυνασθην.
Νυν μαν ες κοριον, νυν αυτοθι νειν γε μαθευμαι,
Αικα τις συν ναϊ πλεων ξενος ὡδ' αφικηται,
Ως κεν τοτι ποθ' ἁδυ κατοικιειν τον βυθον υμμιν.
Εξενθοις Γαλατεια, και εξενθοισα λαθοις,
Ωσπερ εγω νυν ὡδε καθημενος, οικαδ' απενθεν·
Ποιμαινιν δ' εθελοις συν εμιν ἁμα, και γαλ' αμελγειν,
Και τυρον παξαι, ταμισον δριμειαν ενεισα.
Α ματηρ αδικη με μονα, και μεμφομαι αυτα.
Ουδεν τα ποχ' ὑλως ποτι τιν Φιλον ειπεν ὑπερ μευ,
Και ταυθ', αμαρ επ' αμαρ ὁρωσα με λεπτον εοντα.
Φασω των κεφαλαν και τως ποδας αμφοτερως μευ

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I, to alarm her, will aloud complain,
And more disorders than I suffer feign;
Say my head aches, sharp pains my limbs oppress,
That she may feel and pity my distress.
Ah Cyclops, Cyclops! where's your reason fled?
If with the leafy spray your lambs you fed,
Or ev'n wove baskets, you would seem more wise;
Milk the first cow, pursue not her that flies:
You'll soon, since Galatea proves unkind,
A sweeter, fairer Galatea find.

ODE.

16. More happy than the gods is he
Who, soft reclining, sits by thee;
His ears thy pleasing talk beguiles,
His eyes thy sweetly dimpled smiles.
This, this, alas! alarm'd my breast,
And robb'd me of my golden rest:
While gazing on thy charms I hung,
My voice died faultering on my tongue.
With subtle flames my bosom glows,
Quick through each vein the poison flows,
Dark dimming mists my eyes surround,
My ears with hollow murmurs sound.
My limbs with dewy chillness freeze,
On my whole frame pale trembling seize,
And losing colour, sense and breath,
I seem quite languishing to death.

ANDROMACHE DISSUADING HECTOR FROM BATTLE.

17. Too daring prince! ah, whither dost thou run,
Ah! too neglectful of thy wife and son!
And think'st thou not how wretched we shall be,
A widow I, an helpless orphan he!
For sure such courage length of life denies,
And thou must fall thy virtue's sacrifice.
Greece in her single heroes strove in vain,
Now hosts oppose thee, and thou must be slain.

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Σφυσδηις ὡς ἀνιοισθα, ἐπει κηγων ἀπωμαι.
Βου. Κυκλωψ, Κυκλωψ, ποι φας ἔρευας ἐκπεποτοσαι;
Αικ' ἐνθων ταλαεργος τε πλακοις, και θαλλον ἀμασας
Τοις ἀρνεσσι φερος, φαγχαμεν πολυ μαλλον ἐχαις νουν.
Την παρεουσαν ἀμελγε· τι τον φευγοντα διωκεις;
Ευρησεις Γαλατειαν ἰσως και καλλιον ἀλλαν. Theocr.

ÆOLIC.

16. Φαινεται μοι κηνος ἰσος θεοισιν
Εμμεν' ωνηρ, ὀτις εναντιος τοι
Ισδανει, και πλασιον ἀδυ φωνευ-
-σας ὑπακουει.
Και γελαϊς δ' ἱμερορεν· το μοι μαν
Καρδιαν εν στηθεσιν ἐπτοασεν.
Ως γαρ ἐιδω σε, βροχεως με φωνας
Ουδεν ἐθ' ἐικει.
Αλλα καμμεν γλωσσ' ἐαγη, αν δε λεπτον
Αυτικα χρῳ πυρ ὑπαδεδρομακεν·
Οππατεσσιν δ' ουδεν ὁρημι, βομβεουσι δ'
εν δ' ακοαι μοι,
Καδδ' ἰδρως ψυχρος χεεται, τρομος δε
Πασαν ἀγρει, χλωροτερα δε ποιας
Εμμι· τεθνακην δ' ὀλιγω 'πιδευσα
Φαινομαι ἀπτυος. Sappho.

THE LANGUAGE OF HOMER.

17. Δαιμονιε, φθισει σε το σον μενος, ουδ' ἐλεαιρεις
Παιδα τε νηπιαχον, και ἐμ' ἀμμορον, ὁ ταχα χηρη
Σευ ἰσομαι· ταχαι γαρ σε κατακτανεουσιν Αχαιοι,
Παντες ἐφορμηθεντες· ἐμοι δε κε κερδιον ειη

Oh grant me, gods! ere Hector meets his doom,
All I can ask of heaven, an early tomb!
So shall my days in one sad tenor run,
And end with sorrows as they first begun.
No parent now remains my griefs to share,
No father's aid, no mother's tender care.
The fierce Achilles wrapt our walls in fire!
Laid Thebe waste, and slew my warlike sire!
His fate compassion in the victor bred,
Stern as he was, he yet rever'd the dead:
His radiant arms preserv'd from hostile spoil,
And laid him decent on the funeral pile:
Then rais'd a mountain where his bones were burn'd:
The mountain nymphs the rural tomb adorn'd,
Jove's sylvan daughters bade their elms bestow
A barren shade, and in his honour grow.
By the same arm my seven brave brothers fell;
In one sad day beheld the gates of hell:
While the fat herds and snowy flocks they fed;
Amid their fields the hapless heroes bled!
My mother liv'd to bear the victor's bands,
The queen of Hyppoplacia's sylvan lands:
Redeem'd too late, she scarce beheld again
Her pleasing empire and her native plain,
When, ah! opprest by life-consuming woe,
She fell a victim to Diana's bow.
Yet, while my Hector still survives, I see
My father, mother, brethren, all in thee:
Alas! my parents, brothers, kindred, all
Once more will perish, if my Hector fall.
Thy wife, thy infant, in thy danger share:
Oh prove a husband's and a father's care!
That quarter most the skilful Greeks annoy,
Where yon wild fig-tree joins the wall of Troy:
Thou from this tower defend th' important post;
There Agamemnon points his dreadful host.
That pass Tydides, Ajax, strive to gain,
And there the vengeful Spartan fires his train.
Thrice our bold foes the fierce attack have given,
Or led by hopes, or dictated from Heaven.

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Σευ αφαμαρτησῃ χθονα δυμεναι· ου γαρ ετ' αλλη
Εσσαι θαλπωρη, επει αν συγε ποτμον επισπῃς,
Αλλ' αχεϊ· ουδε μοι εσσι πατηρ και ποτνια μητηρ.
Ητοι γαρ πατερ' αμον απεκτανε διος Αχιλλευς,
Εκ δε πολιν περσεν Κιλικων ευ ναιεταοσαν,
Θηβην ὑψιπυλον κατα δ' εκτανεν Ηετιωνα
Ουδε μιν εξεναριξε· σεβασσατο γαρ τογε θυμῳ·
Αλλ' αρα μιν κατακηε συν εντεσι δαιδαλεοισιν,
Ηδ' επι σημ' εχεεν· περι δε πτελεας εφυτευσαν
Νυμφαι Ορεσϊαδες, κουραι Διος αιγιοχοιο.
Οι δε μοι ἑπτα κασιγνητοι εσαν εν μεγαροισιν,
Οι μεν παντες ιῳ κιον ηματι αϊδος ισω·
Παντας γαρ κατεπεφνε ποδαρκης διος Αχιλλευς,
Βουσιν επ' ειλιποδεσσι και αργεννῃς οϊεσσι.
Μητερα δ', ἡ βασιλευεν Υποπλακῳ ὑληεσσῃ,
Την επει αρ δευρ' ηγαγ' ἁμ' ἀλλοισι κτεατεσσιν,
Αψ ὀγε την απελυσε, λαβων απερεισι ποινας·
Πατρος δ' εν μεγαροισι, βαλ' Αρτεμις, ιοχεαιρα.
Εκτος· αταρ συ μοι εσσι πατηρ και ποτνια μητηρ
Ηδε κασιγνητος, συ δε μοι θαλερος παρακοιτης.
Αλλ' αγε νυν ελεαιρε, και αυτου μεμν' επι πυργῳ,
Μη παιδ' ορφανικον θηης, χηρην τε γυναικα·
Λαον δε σῆσον ταφ' ερινεον, ενθα μαλιστα
Αμβασις εσϊ πολις, και επιδρομον επλετο τειχος·
Τρις γαρ τη γ' ελθοντες επειρησαντ' ὀι αριστοι,
Αμφ Αιαντε δυω, και αγακλυτον Ιδομενηα,
Ηδ' αμφ' Ατρειδας, και Τυδεος αλκιμον ὑιον·

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DY OF HECTOR
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Ηπου τις σφιν ενισπει θεοπροπιων ευ ειδως,
Η νυ και αυτων θυμος εποτρυνει και αναγει.

The Ionic Paragoge of φι and φιν.

18. Αλλ' αναχωρησας προσθ' ιπποιϊν και οχεσφιν εστη.
————Ο δ' αγλαιηφι πεποιθως.
Εκλυεν εξ Ερεβεννφιν, αμολιχον ητορ εχουσα.
Δαρδανιδης Πριαμος, θεοφιν μησωρ αταλαντος.
Ευχεσθαι εμε νικησαι κρατερηφι βιηφι.
—Τω δε υι οσσε, Δακρυοφιν πλησθην.
————Τον τ' εξ ευνηφι θορουτα, Θηρητηρ ετυχητε Βαλων.
————Εκ θεοφιν πολεμιζειν.
————Κατα Ιλιοφιν κλυτα τειχεα.
Δεγμενος υπποτε ναυφιν αφορμηθειεν Αχαιων.
Αλλον οϊζυν απο νευρηφιν εκλυεν. Hom.

CHAP LI.

Hexameter Verse reduced to Prosaic Order; to be returned into Metre.

1. ΜΝΗΣΑΙ σευ πατρος, Αχιλλευ ετιεκελ' θεοιϊς,
Τηλικου, ωσπερ εγων, επι ολοϊ ουδι γηραος.
Και που μεν περιναιεται κεινον αμφις εοντες
Τηρουσ' ουδε εσιν τις, αμυναι λοιγον και αϊσαν
Αλλ' κεινος γε ητοι, ακουων, σεθεν ζωοντος
Εν θυμω χαιρει, τ' ελπεται επι παντα τ' ημαρ
Φιλον οψεσθαι υιον, ιοντα απο Τροιηθεν.
Αυταρ παναποτμος εγω, επει αριστους υιας τεκον
Εν ευρειη Τροιη, δ' ουτινα των λελεγθαι φημι.
Πασαν μοι περιτικοντα, ὁτ' υιες Αχαιων ηλυθον 10

No comfort to my griefs, no hopes remain:
The best, the bravest of my sons are slain!
Yet what a race! e'er Greece to Ilion came,
The pledge of many a lov'd and loving dame!
Nineteen one mother bore—Dead, all are dead!
How oft, alas! has wretched Priam bled!
Still one was left, their loss to recompense:
His father's hope, his country's last defence.
Him too, thy rage has slain! beneath thy steel,
Unhappy, in his country's cause he fell!
For him, through hostile camps I bend my way,
For him, thus prostrate at thy feet I lay;
Large gifts proportion'd to thy wrath I bear;
O hear the wretched, and the gods revere!
Think of thy father, and this face behold!
See him in me, as helpless and as old!
Though not so wretched: there he yields to me,
The first of men in sovereign misery!
Thus forc'd to kneel, thus groveling to embrace
The scourge and ruin of my realm and race:
Suppliant my children's murderer to implore,
And kiss those hands yet reeking with their gore.

THE HONEY STEALER.

2. As Cupid, the sliest young wanton alive,
Of its hoard of sweet honey was robbing a hive,
The centinel bee buzz'd with anger and grief,
And darted his sting in the hand of the thief.
He sobb'd, blew his fingers, stamp'd hard on the ground,
And leaping in anguish, show'd Venus the wound;
Then began in a sorrowful tone to complain,
That an insect so little should cause so great pain.
Venus smiling, her son in such taking to see,
Said, "Cupid, you put me in mind of a bee;
"You're just such a busy, diminutive thing,
"Yet you make woeful wounds with a desperate sting."

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Εννεακαιδεκα μοι μεν ησαν, εκ ιης νηδυος,
Τους δ' αλλους γυναικες ετικτον μοι ενι μεγαροισι.
Των μεν Αρης θουρος υπο ελυσεν πολλων γουνατ'
Ος δε οιος μοι ην, δε ειρυτο ασ]υ και αυτους,
Τον συ κ]εινας πρωην, αμυνομενον πατρης περι,
Εκτορα· ειν]εχ' του νυν ικανω Αχαιων νηας,
Παρα σειο λυσομενος, φερω δ' απερεισι' αποινα.
Αλλ' θεους αιδειο, αυτον τ' ελεησον, Αχιλευ,
Σου μνησαμενος πατρος· εγω δ' ελεεινοτερος περ,
Ετλην δ' οι τις ουπω αλλος επιφθονιος βροτος,
Ορεγεσθαι σ]ομα ποτι χειρ' παιδοφονοιο ανδρος.

2. Τον Ερωτα ποτ' κλεπταν κακα μελισσα κεντασε,
Συλευμενον κηριον εκ σιμβλων· ακρα δε χειρων
Δακτυλα υπενυξεν πανθ'· ο δ' αλγεε, και εφυσση χερ'
Και επαταξε ταν γαν, και αλατο· τ]ν δ' Αφροδιτα
Ταν οδυναν δειξεν, και μεμφετο· ὀτ]ιγε τυτθον
Θηριον μελισσα εντι και αλικα ποιει τραυματα.
Γελασασα χα ματηρ, τυ δ' ουκ εσσι ισος μελισσαις;
Χω τυτθος εης μην, δε ποιεις τα τραυματα αλικα;

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BATTLE.

3. Forth from the portals rush th' intrepid pair,
Opposed their breasts, and stood themselves the war.
So two wild boars spring furious from their den,
Rous'd with the cries of dogs and voice of men;
On every side the crackling trees they tear,
And root the shrubs, and lay the forest bare;
They gnash their tusks, with fire their eye-balls roll,
Till some wide wound lets out their mighty soul.
Around their heads the whistling javelins sung,
With sounding strokes their brazen targets rung;
Fierce was the fight, while yet the Grecian powers
Maintain'd the walls, and mann'd the lofty towers;
To save their fleet, their last efforts they try,
And stones and darts in mingled tempests fly.
As when sharp Boreas blows abroad, and brings
The dreary winter on his frozen wings;
Beneath the low hung clouds the sheets of snow
Descend, and whiten all the fields below:
So fast the darts on either army pour,
So down the rampires rolls the rocky shower;
Heavy and thick resound the batter'd shields,
And the deaf echo rattles round the fields.

MORAL SENTIMENTS.

4. Who, full of wiles, his neighbour's harm contrives,
False to himself, against himself he strives;
For he that harbours evil in his mind,
Will from his evil thoughts but evil find;
And lo! the eye of Jove that all things knows,
Can, when he will, the heart of man disclose;
Open the guilty bosom all within,
And trace the infant thoughts of future sin.
O! when I hear the upright man complain,
And, by his injuries, the judge arraign,
If to be wicked is to find success,
I cry, and to be just to meet distress;

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3. Εκ δε τω αὖξαντε, μαχεσθην προσθε πυλαων,
Εοικοτε συεσσιν αγροτεροισι, τω τ' εν ορεσσιν
Λεχαται ιοντα κολοσυρτον κυνων ηδε ανδρων,
Δοχμω τ' αὖτσοντε ὑλην αγνυτον σφισιν περι,
Εκταμνοντες πρυμνην, ὑπαι δε τε κομπος οδοντων
Γιγνεται, εισοκε τις τε ἑλησι εκ θυμον βαλων·
Ως χαλκος φαεινος κομπει επι σ]ηθεσφι των,
Βαλλομενων αντην· γαρ εμαχοντο μαλα κρατερως,
Πεποιθοτες λαοισιν καθυπερθε, ηδε βιηφιν·
Οι δ' αρα χερμαδιοισιν απο εὐδμητων πυργων
Βαλλον, σφων τ' αυτων αμυνομενοι, και κλισιαων,
Ωκυπορων νηων τ'· νιφαδες δ' ὡς εραζε πιπ]ον,
Ας τ' ανεμος ζαης δονησας, σκιοεντα νεφεα,
Κατεχευεν ταρφειας επι πουλυβοτειρη χθονι·
Ως βελε ερ]εεν εκ των χειρων, ημεν Αχαιων,
Ηδε και εκ Τρωων· αμφ' κορυθες δ' αὖτευν ακυον,
Βαλλομεναι μυλακεσσι, ασπιδες και αμφαλοεσσαι.

4. Ανηρ τευχων κακα αλλῳ τευχει κακα οἱ αυτῳ
Η δε βουλη κακη κακισ]η τῳ βουλευσαντι.
Οφθαλμος Διος ιδων παντα και νοησας παντα,
Και νυ επιδερκεται ταδ' αιχ' εθελησ'· ουδε ε' ληθει
Οιην δε και την δε δικην εεργει πολις εντος.
Νυν δε εγω αυτος μητ' δικαιος εν ανθρωποισι
Ειην, μητ' υἱος εμος· επει κακον δικαιον ανδρα
Εμμεναι, ει γε αδικωτερος ἐξει μειζω δικην·

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May I nor mine the righteous path pursue,
But int'rest only ever keep in view:
But by reflection better taught, I find
We see the present, to the future blind.
Trust to the will of Jove, and wait the end,
And good shall always your good acts attend.
These doctrines, Perses, treasure in thy heart,
And never from the paths of justice part;
Never by brutal violence be sway'd;
But be the will of Jove in these obey'd.
In these the brute creation men exceed;
They, void of reason, by each other bleed;
While man by justice should be kept in awe,
Justice, of nature well ordain'd the law.
Who right espouses through a righteous love,
Shall meet the bounty of the hands of Jove:
But he that will not be by laws confin'd,
Whom not the sacrament of oaths can bind,
Who, with a willing soul, can justice leave,
A wound immortal shall that man receive;
His house's honour daily shall decline:
Fair flourish shall the just from line to line.
O Perses, foolish Perses, bow thine ear,
To the good counsels of a soul sincere.
To wickedness the road is quickly found,
Short is the way and on an easy ground.
The paths of virtue must be reach'd by toil,
Arduous and long, and on a rugged soil,
Thorny the gate, but when the top you gain,
Fair is the future, and the prospect plain.
Far does the man all other men excel,
Who, from his wisdom, thinks in all things well;
Wisely consid'ring, to himself a friend,
All for the present best, and for the end:
Nor is the man without his share of praise,
Who well the dictates of the wise obeys;
But he that is not wise himself, nor can
Hearken to wisdom, is an useless man.

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Αλλα ουπω ταγ' εολπα τερπικεραυνον Δια τελειν.
Ω Περση· δε συ βαλλεο ταυτα μετα σησι φρεσι,
Και επακουε δικης νυ, επιληθεο βιης δ' παμπαν·
Κρονιων γαρ διεταξε τον δε νομον ανθρωποισι,
Θηρσι μεν και ιχθυσι ϗαι πετεεινοις οιωνοις
Αλληλους εσθειν, επει δικη ου εσ]ιν επ' αυτοις·
Ανθρωποισι δ' δικην εδωκε, ϊ αρισ]η πολλον
Γινεται· γαρ ει τις κ' εθελη αγορευειν τα δικαι
Γινωσκων, Ζευς ευρυοπα διδοι ολβον τω μεν τ'.
Ος δε κε ϊκων μαρτυριησιν ομοσσας επιορκον
Ψευσεται, ευ βλαψας δε δικην, ασθη ιηκε]ον·
Του δε τ' γενεη αμαυροτερη λελειπται μετοπισθε.
Ανδρος δ' ευορκου αμειναν γενεη μετοπισθεν.
Νοεων εσθλα ερεω εγω σοι δ', Περση, μεγα νηπιε·
Ε]ιν ιλαδον και ἑλεσθαι την μεντοι κακοτητα
Ρηϊδιως· μειν ολιγη οδος, ναιει μαλα δ' εγγυθι.
Θεοι εθηκαν προπαροιθεν της δ' αρετης ἱδρωτα,
Αθανατοι, δε οιμος μακρος και ορθιος επ' αυτην,
Και το πρωτον τρηχυς· επην δ' ϊκηαι εις ακρον,
Δηπειτα πελει ρηϊδιη, περ εουσα χαλεπη.
Ουτος παναρισ]ος μεν, ος νοησει παντα ἁυτω,
Φρασσαμενος τα κ' και ησιν αμεινω επειτα τελος ες.
Εσθλος δ' κακεινος αυτος πιθηται ειξοντι ευ.
Οσδε μηθ' κε νοεη ἁυτω· μητ' ακουων αλλω
Βαλληται εν θυμω, οδ' αυτ' αινης αχρηϊος.

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THE SONG OF MENALCAS AND DAPHNIS.

5. *M.* Ye vales, ye streams, from source celestial sprung,
If e'er Menalcas sweetly pip'd, or sung;
Feed well my lambs, and if my Daphnis need
Your flow'ry herbage, let his heifers feed.
D. Fountains and herbs rich pasturage, if e'er,
Sung Daphnis meet for nightingales to hear,
Fatten my herds; if to these meadows fair
Menalcas drives, O feed his fleecy care.
M. When here my fair one comes, spring smiles around,
Meads flourish, and the teats with milk abound,
My lambs grow fat; if he no longer stay,
Parch'd are the meads, the shepherd pines away.
D. When Milo walks, the flower-enamour'd bees
Work food nectareous, taller are the trees,
The goats bear twins; if she no longer stay,
The herdsman withers, and the herds decay.
M. O goat, the husband of the white-hair'd flock!
Drink at the shady fount by yonder rock;
'Tis there she lives; and let young Milo know,
Proteus fed sea-calves in the deep below.
D. Not Pelop's lands nor Crœsus' wealth excite
My wish, nor speed to match the winds in flight;
But in yon cave to carol with my friend,
And view the ocean while our flocks we tend.
M. To teats the drought, to birds the snare, the wind
To trees, and toils are fatal to the hind;
To man the virgin's scorn. O father Jove!
Thou too hast languish'd with the pains of love.

ORESTES TO HIS TUTOR.

6. Thou faithfulest of friends, and best supporter of my sinking fortunes, who daily showest me some fresh tokens of thy affection and tenderness for me! As a generous courser, who, though old, loses not his courage in the greatest extremities, but kindles into his ancient fires; so you not only excite me by your counsels, but give me your example. Wherefore give

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Hexameter and Pentameter.

Μ. Ποταμοι και αγκεα, γενες θεων, αι τι Μενελκας
Ο συρικτας προσφιλες κη ποχ' μελος ασε,
Εκ τας αμνιδας ψυχας βοσκοιτ· ην δε ενθη ποκ'
Δαφνις δωματιας εχων, εχοι μηδεν ελασσον.
Δ. Βοτανας και κραναι, φυτον γλυκερον, αιπτρ ομοιοι,
Δαφνις τοισιν αηδονισι μουσιζοϊ,
Πιαινετε το βουκολιον τουτο· κην τι Μενελκας
Αγαγοι τηδ', χαιρων νεμοι παντα αφθονα.
Μ. Εαρ παντα, νομοι δε παντα, γαλακτος δε παντα
Πληθουσιν ουθατα, και ϙτιφεται τα νεα,
Ενθ' ὰ παις καλα επιπιστεται· αι δ' αν αφιερκη,
Χω ξηρες ποιμαν, χαι βοτανας τηνθι.
Δ. Ενθ' οϊς, ενθ' διδυματοχοι αιγες, ενθα μελισσαι
Πληρουσιν σμηνεα, και ὑψιτεραι δρυες·
Ενθ' Μιλων ὁ καλος ποσιν βαινει· αι δ' αν αφιερκη,
Χω βοσκων τας βως, χαι βοτς αυοτεραι.
Μ. Ω τραγυ, κτερ των λευκαν αιγαν, ω ὁλας βαθυς
Μυριον, ω σιμαι ερικοι δευτ' εφ' ὑδωρ·
Τηνος γαρ εν τηνῳ· ω κολε ιθ' και Μιλῳ λεγε,
Ως Πρωτευς, και αν θεος, εντεμε Φωκας.
Δ. Μηγαν Πελοπος μοι, μη ταλαντα χρυσεια μοι
Ειη εχειν, μηδε θεειν προσθε ανεμων·
Αλλ' εχων τα αγκας αυσομαι ὑπο τα πιτρα ταδ'
Συν νομα μαλ' εσορων ες ταν Σικελαν ἀλα.
Μ. Χειμων φοβερον μεν πακοι δενδρεσι, αυχμος δ' ὑδευσι,
Ὑσπλαγξ δ' ορνισιν, αγροτερους δε, λινα.
Ανδρι δε πονος ἀπαλας παρθενικας· ω Ζευ, ω πατερ,
Ου ηρασθην μουος και τυ γυναικοφιλας.

IAMBIC.

6. Ω ανδρων προστολων φιλτατ', ὡς σαφη μοι,
Φαινεις σημεια γενγος εσθλος εις ημας·
Ωσπερ γαρ ευγενης ἱππος και γερων η,
Ουκ απωλεσεν θυμον εν τοισι δεινοις,
Αλλ' ἱστησιν ους ορθον· ὡσαυτως δε συ,
Στρυνεις τ' ὑμας, καυτος ἑπη εν πρωτοις.
Τοιγαρ δηλωσω μεν τα δοξαντα· συ δε
Διδους οξειαν ακοην τοις εμοις λογοις,

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earnest attention to my words, and correct me if you find I speak not to the purpose. When I came to consult the Pythian oracle, that I might learn how I could take revenge of the murderer of my father, Phœbus gave me this answer, which you shall hear. That I must steal upon him unprovided of arms or troops, and with my hands take just revenge by killing him. And since we have heard so plain an oracle, you, going when you find a favourable opportunity, may know all that passeth in the palace, that when you have seen all, you may give us a perfect account. For at this age, and after so long a time since they saw you, they will not know you, nor will they have the least suspicion of you, being thus equipped. Tell them that you are a Phocian stranger, sent by a man of Phanoteus, for he is their chief ally; and tell them, confirming it by oath, that you are sent to give an account, that Orestes died a violent death, tumbled from his chariot at the Pythian games. Be that thy tale. But I, after I have adorned my father's tomb, as Apollo commanded me, with libations and hair clipt from my head, will come hither again, bringing in my arms the brazen urn, which you know is hid hard by in a thicket, that we may more easily deceive the assassins, by bringing them the confirmation of the agreeable news, that my body is burnt and reduced to ashes. Why should it grieve me to pass for dead, since it is plain by my actions that I am alive, and am about to gain immortal honour; for I am persuaded that no unfortunate oracle can be attended with so much advantage; for I have often seen wise men falsely reported to be dead, and after, when they have returned home, they were honoured more; so I promise myself happiness, that after I have every where spread the report of my death, I shall appear as a star to my enemies, and shall still shine. But O my father's land, and gods who there preside, receive me kindly in these enterprizes; and thou, O my father's palace, for I come to wash away those stains by which thou art polluted, incited by the gods, send me not

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Μεθαρμοσον ει μη τυγχανω τι καιρου.
Εγω γαρ ἡνιχ' ἱκομην, το πυθικον,
Μαντειον, ὡς πατρος μαθοιμι ὁ τῳ τροπῳ
Αροιμην δικας παρα των φονευσαντων
Ο Φοιβος χρη τοιαυθ' μοι, ὡν ταχα πευσῃ·
Αυτον ασκευον σ'ρατου τε και ασπιδων
Κλεψαι σφαγας ενδικους χειρος δολοισι.
Οτ' ουν εισηκουσαμεν τοιονδε χρησμον
Συ μεν μολων, ὁταν καιρος εισαγῃ σε,
Δομων τωνδ' εσω, παν το δρωμενον ισθι,
Οπως αν, ειδως, αγγελης σαφη ἡμιν.
Ου γαρ μη σε γηρᾳ τε και μακρῳ χρονῳ
Γνωσ' ουδ ηνθισμενον ὡδ' ὑποπτευσωσιν.
Ἐρω δε τοιωδ' λογῳ, ὁτι ει μεν ξενος,
Φωκευς, ἡκων παρ' ανδρος Φανοτεως· ὁ γαρ
Τυγχανει μεγισ'ος δορυξεναν αυτοις
Αγγελε προστιθεις δ' ομ ῳ ὁθ' ὑνεκα
Ορεσ'ης τεθνηκ' εξ αναγκαιας τυχης,
Πυθικαισιν αθλοισι, εκ τροχηλατων
Κυλισθεις δι'ρων· ὡδ' εσ'ατω ὁ μυθος.
Ημεις δε τυμβον πατρος, ὡς εφιετο
Λοιβαισι και χλιδαις καρατομοις προτων
Στεψαντες, εισ' αψορρον παλιν ἡξομεν
Ἡρμενοι χαλκοπλευρον τυπωμα χεροιν,
Ο και συ οισθα κεκρομμενον που θαμνοις.
Οπως κλεπτοντες λογῳ, φατιν ἡδειαν.
Αυτοις φεροιμεν, ὡς τουμον δεμας ερρει,
Ηδη φλογισ'ον και κατηνθρακωμενον.
Τι γαρ λυπει με τουθ', ὁταν θανων λογῳ,
Σωθω εργοισι, καξενεγκωμαι κλεος;
Ουδεν μεν ῥημα δοκω κακον συν κερδει.
Ηδη γαρ πολλακις και τους σοφους εισδον
Ματην θνησκοντας λογῳ, εισ' ὁταν δομους
Ελθωσιν, αυθις πλεον εκτετιμηνται.
Ως επαυχω καμ' απο της Φημης τησδε,
Ετι λαμψειν, δεδορκοτ' ὡς ασ'ρον εχθροις.
Αλλ' ω γη πατρωα, Θεοι τ' εγχωριοι
Δεξασθε μ' ευτυχουντα ταιῳ ὁδοις ταισδε,
Συ τ' ω δωμα πατρωον· σου γαρ ερχομαι
Δικῃ ὡρμημενος καθαρτης προς θεων.

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away dishonoured out of the land, but greatly enriched, and possessor of the palace.

CHAP. LII.

A literal translation of a Paraphrase, by Socrates, of the opposite Greek.

VENIT Chryses filiæque redemptionis pretia ferens, et supplex Achivorum, præcipue autem regum; et orabat illis quidem deos dare, capientes Trojam, ipsos etiam servari, filiam vero sibi ipsi solvere, accipientes redemptionis pretia, et deum veritos. Talia loquto illo, alii quidem venerabantur et assentiebantur; Agamemnon vero exasperatus est, jubens nunc et abire, et rursus non venire, ne illi et sceptrum, et dei coronæ non subvenirent; prius vero quam solvi illius filiam, in Arge dixit senecturam cum se; abire autem jussit, et non irritare, ut salvus demum veniret. Senex autem audiens timebat et abiit silentio; digressus vero e castris, multa Apollini precatus est, et cognomenta dei inclamans, et in memoriam revocans et repetens, si unquam vel in templorum structuris, vel in victimarum sacrificiis gratum largitus sit, quorum tum gratia imprecabatur ulcisci Achivos suas lacrymas illius sagittis.

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Και μη μ' αποστειλητε τησδ' ατιμον γης
Αλλ' αρχεπλουτον, και δομων καταστατην.

CHAP. LII.

METAPHRASIS, OR POETRY TO BE PARAPHRASED IN PROSE.

———Ο γαρ ηλθε θοας επι νηας Αχαιων,
Λυσομενος τε θυγατρα, φερων τ' απερεισι' αποινα,
Στεμμα τ' εχων εν χερσιν εκηβολου Απολλωνος,
Χρυσειω ανα σκηπτρω· και ελισσετο παντας Αχαιους,
Ατρειδα δε μαλιστα, δυω κοσμητορε λαων·
Ατρειδαι τε, και αλλοι ευκνημιδες Αχαιοι,
Υμιν μεν θεοι δοιεν, ολυμπια δωματ' εχοντες,
Εκπερσαι Πριαμοιο πολιν, ευ δ' οικαδ' ικεσθαι·
Παιδα δε μοι λυσαιτε φιλην, τα δ' αποινα δεχεσθε,
Αζομενοι Διος υιον εκηβολον Απολλωνα.
Ενθ' αλλοι μεν παντες επευφημησαν Αχαιοι,
Αιδεισθαι θ' ιερηα και αγλαα δεχθαι αποινα·
Αλλ' ουκ Ατρειδη Αγαμεμνονι ηνδανε θυμω·
Αλλα κακως αφιει, κρατερον δ' επι μυθον ετελλε·
Μη σε, γερον, κοιλησιν εγω παρα νηυσι κιχειω,
Η νυν δηθυνοντ', η υστερον αυτις ιοντα,
Μη νυ τοι ου χραισμη σκηπτρον, και στεμμα θεοιο.
Την δ' εγω ου λυσω, πριν μιν και γηρας επεισιν,
Ημετερω ενι οικω, εν Αργει, τηλοθι πατρης,
Ιστον εποιχομενην, και εμον λεχος αντιοωσαν·
Αλλ' ιθι, μη μ' ερεθιζε· σαωτερος ως κε νεηαι.
Ως εφατ'· εδδεισεν δ' ο γερων, και επειθετο μυθω·
Βη δ' ακεων παρα θινα πολυφλοισβοιο θαλασσης,
Πολλα δ' επειτ' απανευθε κιων ηρατ' ο γεραιος
Απολλωνι ανακτι, τον ηυκομος τεκε Λητω·
Κλυθι μευ, Αργυροτοξ', ος Χρυσην αμφιβεβηκας,
Κιλλαν τε ζαθεην, Τενεδοιο τε ιφι ανασσεις,
Σμινθευ· ει ποτε τοι χαριεντ' επι νηον ερεψα,
Η ει δηποτε τοι κατα πιονα μηρι' εκηα
Ταυρων ηδ' αιγων, τοδε μοι κρηηνον ελδωρ·
Τισειαν Δαναοι εμα δακρυα σοισι Βελεσσιν.

END OF THE EXERCISES.

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NOTES ON SYNTAX.

ALTHOUGH the rules, with respect to the construction of cases, appear very numerous, yet they may all be reduced to the following principles.

1. Every nominative agrees with some verb, expressed, or understood.

2. Every genitive expresses that from which something proceeds, or by which it is possessed; and, in general, depends upon a noun or preposition, expressed or understood.

3. Every dative expresses that to which something is acquired. But as the dative, in Greek, corresponds also to the ablative in Latin, it expresses that from which any thing is taken, or by means of which it is done.

4. Every accusative is governed by an active verb, or a preposition, expressed or understood; or it agrees with an infinitive.

When other words are said to govern certain cases, as *verbs*, the *genitive;* or when cases are said to be put absolutely, these principles should be referred to, and they will show the force and propriety of the expression.

An attention to the following concise notes will enable the learner to supply these ellipses, with others of very frequent occurrence.

Rule 1. Κακων (πραγματων) των πριν (οντων) μνειαν εχειν, Τα (χρηματα εξω). Ο (ανθρωπος) ερχομενος.—τη μεν (μεριδι), τη δε (μεριδι).

3. Ορθον (χρημα) ἡ αληθεια αει. Εργον, or πραγμα, may sometimes be understood in place of χρημα; as Ποιον (εργον) ερεξας; What a deed have you done? Μετα ταυτα (πραγματα). After these things.

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4. Ω ψυχη (σου) ὁς μηδ' ησθης.

5. For, Οιομενων (αυτους) ειναι σοφωτατους.

8. For, Τοιος δ' (ημι) οιον ὁραᾳς.

12. For, Προς τουτοις ἁ λεγει: and, Ουτος εστιν ανθρωπος ὁν λεγεις.

14. Εστιν ἁιρετα (χρηματα). Τα δικαια (πραγματα).

15. Το πασιν αρεσαι δυσαρεστατον (εργον) εστι.

20. Εργα (αντι) πλειστου αξια. (Απο) των καλεπων απηρᾶς. Γυμνασια μεστα (εξ) ανδρων. Αναιτιος (επ') αφροσυνης.

22. Οι παλαιοι (εκ) των ποιητων. Μονος (εκ) Ερωτων. Οι νεωτεροι (εξ) ανθρωπων.

22. (Προ) βουλης ουδεν εστιν εχθιον κακης.

23. These datives are all of *acquisition*, or *deprivation*.

24. Ανθρωπων (επι) μακρῳ αριστος.

25. Ο πιπρασκομενος ἑτερου (κτημα) γινεται.

26. Αισθανομαι ψοφου. The perception proceeding from the sound; or the noise being the *cause* of hearing. Παντων των καλων ἡρα. The love *proceeding from*, or *being excited by* the beautiful. Ουδε (απο) τουτου διημαρτε. Αμελεις (απο) των Φιλων. Απολαυεις (εκ, or απο) των παροντων.

Many verbs seem to govern a genitive, or accusative, indifferently; but the accusative only is governed by their own immediate influence: the genitive depends upon τι, μερος, or the like, understood, and expresses a *part* in contradistinction to *the whole*; as, Πινω οινον, I drink up the wine. Πινω (τι εξ) οινου, I drink some of the wine.

28. A preposition may be understood, after verbs of *following*, and *discoursing*, besides the force of acquisition; as, Ακολουθεω (μετα) τινι, To follow a person: Ομιλεω (μετα) σοφοις, To converse with wise men.

32. This is a dative of *acquisition*, or *deprivation*; the genitive depends on ἑνεκα or επι understood; the accusative alone is really governed by the verb. Αιρεω σε (ἑνεκα, or επι) παρανοιας, I accuse you of folly.

33. Απαντα (ἁς) σε διδαξομαι. Χρη αιτιαν τους θεους (κατα, or επι) αγαθα. Αποστερη με (κατα) τα χρηματα. (Εις) σε γευω μεθυ.

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35. Το μεγεθος (παρα) εκεινην των περαγμενων.

38. Χρη σοι (πληθυς) ῥαλων. Ερωων τους ῥαυλους (μερος) μετεσ'ι. Δι αυτω (ολιγον, or πολυ, or μερος) χρηματων.

40. Or κελευω, &c. as, (Κελευω) μη διδασκειν τουτο, I order you not to teach this.

41. Judicaturi estis.

43. Sicut es. Socrates ambulat.

41. & 43. These verbs are of singular use and beauty in the Greek language. By associating μελλω with the infinitive, and ειμι, &c. with the participles of other verbs, the time and circumstances of an action are most accurately defined. They may with propriety be called auxiliaries, and they bear a remarkable analogy to verbs of that kind, in the English language.

44. For, Αγαπαν με διατελει, Perseverat amare me; and, Μεμνημαι ποιησαι, Memini fecisse. Or, (Εγω) ποιησας (πραγμα) μεμνημαι.

45. Εις το στρατιωτας συναγαγειν, Ad congregandum, vel congregandos milites. Συναγειν, Beneficiendo. (Εις το) ποιειν αισχρον, Turpe factu.

46. Γραπτεον εμοι επιστολην. Scribendum est mihi epistolam.

47. (Εν) μηχαναις. (Εν) αργυρειαις, &c. (Επι) τω ονοματι αυτου, In his name.

48. The preposition is often omitted; as, Σουνιον ἱερον ἀφικομεθ', We came to the sacred Sunium. Αιθερι ναιων, Dwelling in Æther.

49. These adverbs in σι are really Ionic datives, governed by ειν, understood; as, Αθηνησι, for, εν Αθηναις.

50. Εφεσος απεχει, (κατα) τριων ἡμερων ὁδον.

51. (Δια) ἡμερας και νυκτος. (Εν) ἡμερᾳ μιᾳ. Οργη φιλουντων (κατ') ολιγον ισχυει χρονον.

52. Ανδριας (κατα το μηκος, or ὑψος) δυωδεκα πηχεων. Ωνησαμην (αντι) δυο οβολων. (Επι) χρυσῳ την νικην ωνησατο.

53. The context will enable the reader to determine which of these words must be understood. Τα (ἐργα) Πλατωνος. Ολυμπιας, ἡ (μητηρ) Αλεξανδρου. Επαινω (ἑνεκα) της φιλομουσιας. Της γης (τι) ετεμον. Ανδρασιν δ' εγημε (μιαν) θυγατερων. Ω (ἑνεκα) της αναιδειας.

54. Των αυτων εργων (συν) ἐκεινοις.

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55. (Κατα) σκηνην. (Κατα) θυμον.

56. (Εξ, or, φ') ἡλιου τελλοντος, When the sun arose, or was rising. (Συν, or, φ') οἱς γενομενοις, When, or after these things were done. (Κατα) τους φρουρους. (Μετα) ακουσθεν, When it was heard.

It is doubtful whether the Greek language does not admit even the nominative to be used as an absolute case, as the English does. But those expressions, in which the nominative appears absolute, may in general be considered as elliptical; the finite verb, with some conjunction preceding, being understood; as, (Οταν) αἱ ἡμεραι ερχομεναι (ωσαν), When the days were come. (Επειδαν) οἱ στρατιωται κατα το μεσον πεδιον (ευυγχανον) οντες. (See Rule 44). When the soldiers were in the midst of the plain.

If there still are some expressions, which cannot be explained in this manner, perhaps they may be classed with those ανακολουθιαι, which are to be found in the most elegant works in every language; which would be disgusting indeed, if too frequently used, but occasionally give a pleasing variety and animation, to plain narrative or didactive style. Thus,

Ο δε Ασσυριος, εγω μεν οιμαι ἱππεας αξειν. Xen. Cyr. B.

Ο Μωσης ὑτος, ουκ οιδαμεν τι γεγονεν αυτῳ. Act. 7.

——————Quæ prima solo ruptis radicibus arbos
Vellitur, hinc atro liquuntur sanguine guttæ. Virg. Æn. 3.

Quæ quatuor, quanquam inter se colligata atque implicata sunt, tamen ex singulis certa officiorum genera nascuntur. Cic. Off. 1.

He that planted the ear, shall he not hear? Psalm 94. 9.

57. Εγγυς (εφ') ἁλος. Περα (ὑπερ) δικης. Πορρῳ (απο) της πολεως, Far from the city. Ευθυ (εις τοπον) του Αρειοπαγου, Straight to the Areopagus. (Προς) τινος χαριν, In whose favour. Αχρι (προς ἡμεραν) θανατου, Till death.

58. Μα (ομνυμι) Δια. Αμα (συν) τῳ ὑδατι.

61. No precise rule can be given, to ascertain when these prepositions govern one or other of the cases specified.

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The general principle is, that when *rest* is implied, the genitive or dative is used; when *motion towards*, the accusative. But the proper use of these prepositions will be most readily acquired by a careful perusal of the best authors.

62. Παρα and προς are joined, in this rule, for the sake of conciseness, as they may commonly be translated in the same words: yet there is a marked distinction in the ideas expressed by them: παρα, in general, implying *duration* or *possession*, and προς, *contingency*.

FINIS.

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